
THE **AI**
BOOK
OF
MORMON

REMODELED WITH
ARTIFICIAL INTELLIGENCE

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THE FIRST BOOK of NEPHI HIS REIGN *and* MINISTRY

AN INTRODUCTION:

This is an account of Lehi, his wife Sariah, and their four sons—Laman, Lemuel, Sam, and Nephi. The Lord warns Lehi to leave Jerusalem due to his prophesying against the people’s iniquity, which leads them to seek his life. Lehi takes his family on a three-day journey into the wilderness. After obtaining the record of the Jews, Nephi returns to Jerusalem with his brothers. The narrative includes their sufferings, marriages to the daughters of Ishmael, and departure into the wilderness. It details their hardships during the journey, the course of their travels, reaching the large waters, Nephi building a ship, and their crossing into *The Promised Land*. This account is recorded by Nephi, who states: I, Nephi, wrote this record.

Chapter One.

I, Nephi, was born to righteous parents, receiving a comprehensive education from my father. Despite facing many hardships, I have been greatly blessed by the Lord throughout my life, acquiring extensive knowledge of God’s goodness and mysteries. Therefore, I am compelled to

document my experiences. My record is written in my father's language, combining the learning of the Jews and the Egyptian language. I assert the truthfulness of my record, written by my own hand, based on my knowledge and understanding.

In the beginning of Zedekiah's reign, when my father Lehi resided in Jerusalem, many prophets came forth, warning of the need for repentance to avoid the impending destruction of the great city. Witnessing the grave situation, my father fervently prayed on behalf of his people. During his prayer, a pillar of fire descended upon a rock before him, and he experienced a profound vision, causing him to tremble and quake.

Overwhelmed by the Spirit and what he had witnessed, my father returned home and lay on his bed. Carried away in a vision, he saw the heavens open, witnessing God seated on His throne, surrounded by countless angels singing and praising Him.

In this vision, my father observed a glorious being descending from heaven, surpassing the brightness of the noonday sun. Twelve others followed, their brilliance outshining the stars in the firmament. Descending to the earth, these beings presented my father with a book, instructing him to read. As he read, my father was filled with the Spirit of the Lord. The words he read pronounced woe upon Jerusalem due to its abominations, foretelling its destruction, the death of many by the sword, and the captivity of others in Babylon.

Overwhelmed by the marvelous things he had witnessed, my father exclaimed praises to the Lord, acknowledging His greatness, mercy, and power. My father's soul rejoiced, and his heart overflowed with gratitude for the divine manifestations.

I, Nephi, do not provide a full account of my father's extensive visions, dreams, prophecies, and teachings to his children. Instead, I focus on my own experiences. I intend to abridge my father's record onto plates crafted by my own hands, followed by an account of my own life.

After the Lord revealed numerous marvelous things to my father concerning the destruction of Jerusalem, he went among the people, prophesying and declaring what he had seen and heard. Unfortunately, the Jews mocked him for testifying against their wickedness and abominations. He proclaimed the coming of a Messiah and the redemption of the world, supported by the things he saw, heard, and read in the divine book. The Jews responded to his message with anger, reminiscent of their treatment of prophets in the past. They sought my father's life, yet I, Nephi, will demonstrate that the tender mercies of the Lord are extended to those chosen through faith, making them mighty even unto the power of deliverance.

Chapter Two.

The Lord spoke to my father, Lehi, in a dream, declaring blessings upon him for faithfully proclaiming divine commandments to the people. However, due to his faithful declarations, the people sought to take his life. In response, the Lord commanded my father in a dream to take his family and depart into the wilderness. Obedient to the Lord's command, my father left his house, inheritance, gold, silver, and precious possessions, taking only his family, provisions, and tents.

After three days of travel near the Red Sea, he pitched his tent in a valley by a river. Accompanied by my mother, Sariah, and my elder brothers, Laman, Lemuel, and Sam, my father continued his journey in the wilderness.

In the valley, my father built an altar, made an offering to the Lord, and expressed gratitude. He named the river Laman, and it emptied into the Red Sea, with the valley located near its mouth. Observing the river's flow into the Red Sea, my father spoke to Laman, desiring his constancy in

righteousness. Similarly, he spoke to Lemuel, expressing the hope for him to be firm and steadfast, unwavering in keeping the commandments.

These words were directed at the stiffneckedness of Laman and Lemuel, who murmured against our father, accusing him of leading them away from Jerusalem to perish in the wilderness due to foolish imaginations. Laman and Lemuel, being the eldest, murmured against our father, Lehi, not understanding the dealings of their Creator.

Filled with the Spirit, my father spoke with power, causing Laman and Lemuel to shake, and he confounded them until they dared not speak against him.

My tent-dwelling father continued to face opposition from Laman and Lemuel, who, like the Jews in Jerusalem, sought to take away his life. Despite their rebellion, my father's powerful words filled with the Spirit left them unable to oppose him.

Meanwhile, I, Nephi, being young but large in stature and desiring to understand God's mysteries, cried to the Lord. He visited me, softening my heart to believe my father's words, preventing me from rebelling like my brothers. I shared the Lord's manifestations with my brother Sam, who believed in my words. However, Laman and Lemuel remained unyielding. Grieved by their hardness of heart, I cried to the Lord for them.

The Lord responded, praising me for my faith and diligence, promising prosperity, and a land of promise if I kept His commandments. However, my rebellious brothers would be cut off from the Lord's presence. The Lord blessed me with the prospect of rulership and teaching over my brethren if I kept His commandments. A dire curse awaited my rebellious brothers, causing them to have no power over my seed unless they, too, rebelled against the Lord. If my seed rebelled, my brothers would become a scourge, stirring my descendants to remember the ways of the Lord.

Chapter Three.

Returning from communing with the Lord, I, Nephi, went back to my father's tent. My father informed me of a dream wherein the Lord commanded that I and my brothers return to Jerusalem. Laban possessed the record of the Jews and a genealogy of our forefathers on brass plates, as revealed to my father. The Lord instructed us to go to Laban's house, obtain the records, and bring them into the wilderness.

Although my brothers murmured at the difficulty, my father clarified that it was a commandment from the Lord. Encouraging me, he urged me to go, assuring me of the Lord's favor as long as I didn't murmur. Responding to my father, I affirmed my willingness to obey the Lord's commandments, for I believed that the Lord prepares a way for those He commands. My father, overjoyed by my response, recognized that I had been blessed by the Lord.

Setting out on our journey with our tents, my brothers and I traveled to the land of Jerusalem. Upon arrival, we consulted on who should enter Laban's house. Casting lots, the task fell to Laman.

Laman entered Laban's house, engaging him in conversation. Laman sought the records engraved on brass plates, including our father's genealogy. Laban, angered, thrust Laman out, accusing him of being a robber and threatening to slay him. Laman fled and reported Laban's actions, causing sorrow among us, and my brothers considered returning to our father.

Asserting our commitment to the Lord's command, I insisted that we wouldn't return until we accomplished the task. I emphasized the wisdom of our father's decision to leave wealth behind due to the impending destruction of Jerusalem. Recognizing that Jerusalem's destruction was imminent due to the people's wickedness, our father had fled the land, understanding that remaining would lead to

his demise. Obtaining the records was crucial to preserving our language and the words spoken by holy prophets through the ages. With this reasoning, I persuaded my brothers to faithfully follow the commandments of God. Journeying to our home in Jerusalem, we gathered gold, silver, and precious items.

Returning to Laban's house, we offered our treasure in exchange for the brass plates. Laban, seeing our considerable wealth, coveted it, thrust us out, and sent servants to slay us for our property. Fleeing, we left our possessions behind, which Laban seized. In the wilderness, Laban's servants did not overtake us, and we concealed ourselves in a rock cavity.

Laman and Lemuel, angry and influenced by Laman's words, verbally and physically attacked us. An angel appeared, reminding them of the Lord's choice for me as their ruler and instructing them to return to Jerusalem, promising Laban's delivery into their hands. Once the angel departed, my brothers resumed murmuring, doubting the possibility of overcoming the mighty Laban.

Expressing disbelief, they questioned how it was possible for the Lord to deliver Laban into their hands, given his strength and influence.

Chapter Four.

I addressed my brethren, urging them to return to Jerusalem, emphasizing our need to faithfully follow the Lord's commandments. I questioned why we should fear Laban and his fifty or even tens of thousands, given the Lord's might.

Drawing parallels to Moses, who commanded the Red Sea to part, I reminded them of our fathers' deliverance from captivity on dry ground while Pharaoh's armies perished.

I highlighted their firsthand knowledge of these truths, including the angelic visitation, questioning any doubts. I reiterated our capacity to be delivered by the Lord, just as our fathers were, and Laban's potential destruction, mirroring the fate of the Egyptians.

Despite my words, my brothers remained angry and murmured, but they reluctantly followed me outside the walls of Jerusalem. Under the cover of night, I instructed them to hide while, led by the Spirit, I entered the city and approached Laban's house.

Without knowing what might happen, I proceeded, guided by the Spirit in uncertain circumstances.

Near Laban's house, I encountered a man who had fallen due to intoxication, and upon closer inspection, I discovered it was Laban. I unsheathed his sword and admired this finely crafted weapon.

The Spirit prompted me to kill Laban, revealing that the Lord had delivered him into my hands. I considered Laban's attempt on my life and his disobedience to the Lord's commandments. The Spirit again conveyed to me: See, the Lord has placed him in your control. I was fully aware that Laban not only intended to end my life but also disregarded the Lord's commandments, seizing our property in the process. Again, the Spirit instructed me: Take his life, for the Lord has delivered him into your grasp. I contemplated the Spirit's instructions that the Lord eliminates the wicked to fulfill righteous purposes. It was deemed more acceptable for one man to perish than for a nation to dwindle and succumb to unbelief.

Reflecting on these words, I, Nephi, recalled the Lord's wilderness revelation: If your descendants keep my commandments, they will thrive in *The Promised Land*. Additionally, I considered that adherence to the commandments, as outlined in the law of Moses, required having the law itself. My awareness extended to the fact that the law was inscribed on the brass plates. I reaffirmed my

conviction that the Lord had handed Laban over to me for a specific purpose—to secure the records in accordance with His commandments.

Obedient to the Spirit, I seized Laban by the hair, using his own sword to behead him. I then clothed myself in Laban's garments and donned his armor.

I then proceeded to Laban's treasury. On the way, I encountered a servant with the keys to the treasury and commanded him to accompany me. Mistaking me for Laban, the servant spoke frankly about the Jewish elders, knowing that his master had met with them that night. I mimicked Laban's voice to deceive him, and instructed the servant to carry the brass plates to my elder brothers outside the walls. Believing I referred to the elders of the Jews as my elder brothers and that I was indeed Laban, whom I had killed, he proceeded to follow me. While we made our way to my brothers outside the walls, he engaged in numerous conversations with me about the elders of the Jews.

When Laman, Lemuel, and Sam saw me, they were frightened, thinking I was Laban seeking them. Calling after them, they recognized my voice and ceased fleeing. The servant, realizing the situation, started to flee but I restrained him with my strength.

I assured him safety if he heeded our words, emphasizing the Lord's commandments. With an oath, I promised him freedom if he joined us in the wilderness.

Zoram, the servant, found courage in my words and agreed to accompany us, making an oath to stay with us. We wished him to remain with us to keep our flight into the wilderness secret from the Jews, preventing pursuit and potential harm. Once Zoram made an oath, our fears concerning him dissipated. Carrying the brass plates and accompanied by Zoram, we departed into the wilderness and journeyed to our father's tent.

Chapter Five.

Upon our return to the wilderness to reunite with our father, we found him filled with joy, and my mother, Sariah, was exceedingly glad as well, for she had truly mourned our supposed demise. She had believed that we perished in the wilderness and had expressed her complaints to my father, accusing him of being a visionary man. She lamented that he had led us away from our homeland, resulting in the loss of her sons and our impending demise in the wilderness. In this manner, my mother had voiced her grievances against my father.

Responding to her, Lehi said: I acknowledge that I am a visionary man. If I hadn't seen the things of God in a vision, I would not have understood the goodness of God. I would have remained in Jerusalem and perished with my brethren. Yet, I have obtained a land of promise, and in this, I rejoice. I know that the Lord will deliver our sons from Laban's hands and bring them back to us in the wilderness.

During our journey towards Jerusalem to obtain the record of the Jews, my father comforted my mother with these words. Upon our return to the tent, their joy was complete, and my mother found comfort.

She spoke, saying: Now I am certain that the Lord has commanded my husband to flee into the wilderness. I also know for certain that the Lord has protected my sons and delivered them from Laban, giving them the power to accomplish His commandment.

Their rejoicing was great, and they offered sacrifices and burnt offerings to the Lord. Grateful thanks were given to the God of Israel.

After expressing gratitude, my father carefully examined the records engraved on the plates of brass from the beginning. He discovered that they contained the five books of Moses, providing an

account of the creation of the world, and the story of Adam and Eve, our first parents. Additionally, the records included the history of the Jews from the beginning up to the reign of Zedekiah, king of Judah. Prophecies of the holy prophets were also found, spanning from the beginning to the commencement of Zedekiah's reign, along with many prophecies spoken by Jeremiah. Lehi, my father, further found a genealogy of his ancestors on the plates of brass, revealing that he was a descendant of Joseph, the son of Jacob, who had been sold into Egypt. They were led out of captivity and Egypt by the same God who had preserved them. My father, Lehi, thus discovered his genealogy, and Laban, too, was identified as a descendant of Joseph, which explains why he and his fathers had preserved the records.

Witnessing these things, my father, filled with the Spirit, began to prophesy about his descendants. He declared that the plates of brass would go forth to all nations, kindreds, tongues, and people of his seed. Prophesying, he affirmed that these plates of brass would never perish, nor would they be dimmed by time. He spoke of many things concerning his offspring.

Thus far, my father and I had kept the commandments the Lord had given us. We had obtained the records, searched them, and found them to be of great worth. They were desirable to us, allowing us to preserve the commandments of the Lord for our children. It was the wisdom of the Lord that we carried these records with us as we journeyed through the wilderness towards *The Promised Land*.

Chapter Six.

I, Nephi, choose not to provide the genealogy of my fathers in this section of my record, nor will I do so at any future time on these plates I am currently inscribing. This information is already documented in my father's record, and therefore, I omit it from this work. It suffices for me to declare that we are descendants of Joseph. I am not inclined to offer a comprehensive account of all my father's experiences, as the limitations of these plates prevent such detailed narratives. I prioritize using the available space to document matters pertaining to God. My primary objective is to encourage individuals to turn to the God of Abraham, Isaac, and Jacob for salvation. Consequently, I refrain from recording things that may please the world but focus on documenting aspects that are pleasing to God and to those who are not of the world. Therefore, I shall instruct my descendants to avoid filling these plates with information lacking significance to humanity.

Chapter Seven.

Following my father Lehi's conclusion of prophesying about his descendants, the Lord spoke to him once more. He conveyed that it was not suitable for Lehi to lead his family into the wilderness alone. Instead, his sons were instructed to take daughters as wives, with the purpose of raising a righteous posterity in *The Promised Land*. Consequently, the Lord commanded that I, Nephi, and my brothers should return to Jerusalem to bring Ishmael and his family into the wilderness.

Following this divine instruction, I, along with my brothers, made our way back to Jerusalem. Upon reaching the house of Ishmael, we found favor in his sight. The Lord softened Ishmael's heart and the hearts of his household, prompting them to join us on the journey to our father's tent.

However, during our journey, Laman, Lemuel, two of the daughters of Ishmael, two sons of Ishmael, and their families, rebelled against us, desiring to return to Jerusalem.

Distressed by their hardened hearts, I addressed Laman and Lemuel, my elder brothers, questioning their resistance to the Lord's word. I reminded them of the angelic visitation and the miraculous deliverance from Laban, urging them to believe and remain faithful. I warned of the

impending destruction of Jerusalem, emphasizing that the Spirit of the Lord would soon cease to strive with the people due to their rejection of prophets, including the imprisonment of Jeremiah and the persecution of my father.

Advising them against returning to Jerusalem, I declared that they would perish if they chose to go back.

Enraged by my words, my brothers bound me with cords, seeking to end my life and leave me in the wilderness. In my distress, I prayed to the Lord for deliverance and strength to break the bonds. The Lord loosened the bands miraculously, and I stood before my brethren, speaking to them again.

Despite their initial anger, Ishmael's wife, one of their daughters, and one of their sons pleaded on my behalf, softening my brothers' hearts. They ceased their attempts on my life, and we continued our journey.

Overcome with remorse, my brothers bowed down before me, seeking forgiveness for their wickedness. I graciously forgave them, urging them to also pray to the Lord for forgiveness.

After their prayers, we resumed our journey, arriving at our father's tent. Together with the house of Ishmael, we offered thanks and sacrifices to the Lord.

Chapter Eight.

We gathered a diverse array of seeds, including various grains and fruit, in preparation for our journey.

While my father stayed in the wilderness, he shared a dream or, in other words, a vision with us. He rejoiced in the Lord due to what he saw, anticipating the salvation of Nephi, Sam, and their descendants. However, he expressed great concern for Laman and Lemuel, as he had seen a vision of a dark and dreary wilderness.

In his dream, a man in a white robe led him to a tree with desirable fruit.

After praying in darkness for mercy, my father beheld a spacious field with a tree bearing sweet and exceedingly white fruit. Overjoyed, he wished his family to partake of it, especially since the fruit was desirable above all.

Spotting a river near the tree, my father saw Sariah, Sam, and Nephi at its head, unsure of where to go. Beckoning to them, my father invited them to partake of the fruit. Despite seeing Laman and Lemuel, my father's elder sons refused to join and enjoy the desirable fruit.

In addition to the river, my father observed a rod of iron along its bank, leading to the tree. Beside it, a narrow path extended to a vast field resembling a world.

Numerous people pressed forward to obtain the path leading to the tree. Yet, a mist of darkness arose, causing some to lose their way.

Others, holding onto the rod of iron, pressed forward through the mist, partaking of the tree's fruit. Yet, upon tasting the fruit, they felt ashamed.

My father noticed a great and spacious building on the other side of the river, filled with finely dressed people mocking those partaking of the fruit. Those who succumbed to the mocking fell away into forbidden paths and were lost.

To summarize, my father witnessed more multitudes holding onto the rod of iron, partaking of the fruit, and falling away due to scorn. Many were drowned in the fountain, while others were lost from view, wandering in strange roads. A vast multitude entered the great and spacious building, scorning those enjoying the fruit.

My father concluded his vision by expressing concern for Laman and Lemuel, fearing they might be cast off from the Lord's presence.

After preaching and prophesying, my father exhorted Laman and Lemuel to keep the commandments of the Lord; ceasing his words.

Chapter Nine.

My father witnessed and spoke of all these things while dwelling in a tent in the valley of Lemuel, and there were many more things he saw and heard that cannot be recorded on these plates.

Regarding these plates, they are not the ones where I provide a comprehensive account of the history of my people. The plates on which I document the full history of my people are named after me, Nephi. Therefore, they are referred to as the plates of Nephi, and these plates also bear the same designation. However, I have received a commandment from the Lord to create these plates specifically for the purpose of recording an account of the ministry of my people. On the other plates, there should be an inscription detailing the reign of the kings, as well as the wars and conflicts of my people. The plates of Nephi primarily focus on the ministry, while the other plates primarily cover the reigns of the kings and the wars and contentions among my people.

The Lord has directed me to create these plates for a wise purpose known to Him, a purpose that I, myself, do not fully comprehend. Yet, the Lord has complete knowledge from the beginning, and He prepares a way to accomplish all His works among the children of men. For, behold, He possesses all power to fulfill His words. And so it is. Amen.

Chapter Ten.

Now, I, Nephi, proceed to document on these plates an account of my actions, reign, and ministry. To fulfill this account, I must delve into the matters concerning my father and my brethren. After my father concluded his discourse on the words of his dream and exhorted them to diligence, he spoke to them about the Jews. He prophesied that, following the destruction of the great city Jerusalem, with many being carried away captive into Babylon at the appointed time of the Lord, they would return and possess their land after their release from captivity, precisely six hundred years from my father's departure from Jerusalem. In that future time, the Lord God would raise up a prophet among the Jews, a Messiah or Savior of the world.

My father also spoke about the numerous prophets who testified of this Messiah, the Redeemer of the world. Thus, all mankind, being in a lost and fallen state, could only be redeemed by relying on this Savior.

He also spoke of a prophet who would precede the Messiah, preparing the way of the Lord. This precursor would cry in the wilderness, urging the people to prepare the way for the Lord. He proclaimed the presence of someone mightier than himself, whose shoelace he was not worthy to unloose. My father emphasized this point significantly. He declared that this prophet would baptize in Bethabara, beyond Jordan, and would baptize with water, even baptizing the Messiah with water. After baptizing the Messiah, he would bear witness that he had baptized the Lamb of God, who would take away the sins of the world.

Following these declarations, my father spoke to my brethren about the gospel that would be preached among the Jews and their subsequent dwindling in unbelief. After slaying the Messiah, He would rise from the dead and manifest Himself to the Gentiles through the Holy Ghost. My father expounded on the Gentiles and the house of Israel, comparing them to an olive tree. The branches

would be broken off and scattered across the earth. It was necessary for us to be led into the land of promise and be scattered throughout the earth. After the house of Israel was scattered, they would be gathered again. After the Gentiles received the fullness of the Gospel, the remnants of the house of Israel would be grafted in and come to the knowledge of the true Messiah, their Lord and Redeemer.

In this manner, my father prophesied and spoke to my brethren about many things, not all of which are recorded in this book. I have included as many as were suitable in my other book. All these events, including my father's visions and utterances through the power of the Holy Ghost, occurred while he dwelt in a tent in the valley of Lemuel.

After hearing all these words from my father concerning the visions he saw and the things he spoke through the power of the Holy Ghost, received by faith in the Son of God—Jesus Christ, the Messiah—I, Nephi, desired to see, hear, and know of these things through the power of the Holy Ghost, a gift bestowed upon all who diligently seek God, both in ancient and future times. For God is unchanging yesterday, today, and forever, and the way is prepared for all from the foundation of the world, provided they repent and turn to Him. Those who diligently seek shall find, and the mysteries of God shall be revealed through the power of the Holy Ghost, both in ancient and future times. The Lord's course is an eternal round.

Therefore, O man, remember that your actions will be subject to judgment. If you have sought to do wickedly during your probation, you will be found unclean before the judgment seat of God. No unclean thing can dwell with God; thus, you will be cast off forever. The Holy Ghost authorizes me to declare these things, and I do not deny them.

Chapter Eleven.

After I desired to know the things my father had seen, believing the Lord could make them known to me, I was caught away in the Spirit of the Lord. I found myself on an exceedingly high mountain, unseen before and untouched by my foot.

The Spirit asked: What do you desire?

I replied: I want to see the things my father saw.

The Spirit asked: Do you believe your father saw the tree he spoke of?

I affirmed, Yes, you know I believe all my father's words.

Upon hearing this, the Spirit exclaimed with a loud voice: Hosanna to the Lord, the most high God! For He is God over all the earth, even above all. Blessed are you, Nephi, because you believe in the Son of the most high God. Therefore, you shall see the things you desire.

The Spirit declared that, as a sign, after seeing the tree bearing the fruit my father tasted, I would witness a man descending from heaven. I would testify that he is the Son of God.

The Spirit instructed me to look. I saw a tree resembling the one my father had seen, surpassing all beauty. Its whiteness exceeded that of driven snow.

After seeing the tree, I told the Spirit that I acknowledged it as the most precious tree.

The Spirit asked: What else do you desire?

I responded: I want to know its interpretation.

I spoke to the Spirit as one person does to another. Though he appeared in the form of a man, I knew it was the Spirit of the Lord, speaking as one person speaks to another.

The Spirit told me to look again. As I did, he disappeared from my presence. I saw the great city of Jerusalem and other cities. In Nazareth, I beheld a virgin of exceptional beauty and whiteness.

The heavens opened, and an angel appeared before me, asking: Nephi, what do you see?

I replied: A virgin, more beautiful and fair than any other.

The angel inquired: Do you understand the condescension of God?

I replied: I know He loves His children, but I do not comprehend everything.

The angel explained: The virgin you see is the mother ~~of the Son~~ of God, after the manner of the flesh.

The Spirit carried her away, and after a while, the angel said: Look!

I saw the virgin again, holding a child in her arms.

The angel said: Behold the Lamb of God, ~~the Son of~~ the Eternal Father! Do you understand the meaning of the tree your father saw?

I answered: Yes, it is the love of God, which extends to the hearts of all people, making it the most desirable of all things.

The angel added: And the most joyous to the soul.

After these words, the angel said: Look!

I beheld the Son of God ministering to people, with many falling down at His feet in worship.

I saw that the rod of iron my father saw was the word of God, leading to the fountain of living waters or the tree of life. The waters represented the love of God, and the tree of life also symbolized the love of God.

The angel said again: Look and behold the condescension of God!

I witnessed the Redeemer of the world, as my father had spoken. I also saw the prophet who would prepare the way for Him. The Lamb of God was baptized, and the heavens opened, with the Holy Ghost descending like a dove.

I observed Him ministering in great power and glory to multitudes who gathered to hear Him. However, they cast Him out from among them. Twelve others followed Him, but they were taken away in the Spirit, unseen by me.

The angel spoke again, saying: Look!

I saw the heavens open once more, with angels descending upon the children of men, ministering unto them.

The angel spoke again, saying: Look!

I beheld the Lamb of God among the people, healing the sick, those afflicted with diseases, devils, and unclean spirits. They were healed by the power of the Lamb of God, and the evil spirits were cast out.

Again, the angel said: Look!

I saw the Lamb of God taken by the people, judged by the world, and lifted up upon the cross for the sins of the world. After being slain, I saw the multitudes of the earth gathered to fight against the apostles of the Lamb, as named by the angel of the Lord.

The multitude of the earth, akin to the building my father saw, gathered together, representing the pride of the world. This great and spacious building fell with exceedingly great destruction. The angel revealed that this would be the fate of all nations, kindreds, tongues, and people opposing the twelve apostles of the Lamb.

Chapter Twelve.

The angel said to me: Look and see your descendants and those of your brothers.

I gazed upon *The Promised Land*, witnessing multitudes as numerous as the sands of the sea. There, I observed large gatherings engaged in battles, wars, and great slaughters among my people. Many generations passed in a cycle of wars and conflicts, and numerous cities emerged, too many to count.

Then, a mist of darkness covered the land, accompanied by lightning, thunderings, earthquakes, and tumultuous noises. The earth and rocks rent, mountains crumbled, and plains and cities were broken, sunk, and burned by fire.

After witnessing these catastrophic events, I saw the vapor of darkness dissipate from the earth, revealing multitudes spared from the Lord's severe judgments. The heavens opened, and the Lamb of God descended, revealing Himself to them.

I also witnessed the Holy Ghost descending upon twelve others, ordained and chosen by God. The angel told me: These are the twelve disciples of the Lamb, chosen to minister to your descendants.

He reminded me of the twelve apostles of the Lamb, explaining that they would judge the twelve tribes of Israel, including the ministers chosen for my descendants. These ministers, like the apostles, would be judged based on their righteousness as part of the house of Israel.

The angel continued: These twelve ministers you see will judge your descendants and remain righteous forever. Their garments are made white in the blood of the Lamb due to their faith in Him.

He instructed me to look, and I witnessed three generations passing away in righteousness, with garments as white as the Lamb of God. The angel explained that their faith in the Lamb purified them. I, Nephi, also saw many of the fourth generation passing away in righteousness.

As the multitudes of the earth gathered, the angel instructed me to behold my seed and the seed of my brothers. I saw the people of my seed gathered against the seed of my brothers, prepared for battle.

The angel explained that the fountain of filthy water my father saw represented a river—the depths of hell. The mists of darkness symbolized the devil's temptations, blinding eyes, hardening hearts, and leading people astray.

The large and spacious building my father saw represented vain imaginations and the pride of humankind, separated by a great gulf—the word of the justice of the Eternal God and the Messiah, the Lamb of God.

As the angel spoke, I witnessed my brothers' seed contending against mine. Due to the pride of my seed and the devil's temptations, the seed of my brothers dominating mine.

I observed the people of my brothers' seed overcoming mine, going forth in multitudes across the land. They gathered in great numbers, engaging in wars and rumors of wars. Many generations passed in these conflicts.

The angel predicted: Behold, they shall weaken toward skepticism.

After dwindling in unbelief, they became a dark, loathsome, and filthy people, consumed by idleness and various abominations.

Chapter Thirteen.

And it happened that the angel spoke to me, saying: Observe! So, I looked and saw numerous nations and kingdoms.

The angel asked me: What do you see?

I replied: I see many nations and kingdoms.

He said to me: These are the nations and kingdoms of the Gentiles. I witnessed the formation of a great church among the nations of the Gentiles.

The angel informed me: Behold the establishment of a church, the most abominable among all others, which persecutes and oppresses the saints of God, inflicting torture, binding them, enslaving them with an iron yoke, and subjecting them to captivity. I observed this great and abominable church, and I recognized that the devil was its founder. I also saw gold, silver, silk, scarlet, fine linen, and various precious garments, along with many harlots. The angel explained: The gold, silver, silk, scarlet, fine linen, precious clothing, and harlots represent the desires of this great and abominable church. They destroy the saints of God and bring them into captivity for the praise of the world.

I then saw many waters dividing the Gentiles from the seed of my brethren. The angel declared: Behold, the wrath of God is upon the seed of thy brethren. I observed a man among the Gentiles, separated by many waters from the seed of my brethren. The Spirit of God descended upon him, and he journeyed across the waters to *The Promised Land* where my brethren resided. The Spirit of God similarly influenced other Gentiles, leading them out of captivity across many waters.

I saw multitudes of Gentiles on *The Promised Land*, witnessing the wrath of God upon the seed of my brethren, who were scattered and afflicted by the Gentiles.

The Spirit of the Lord blessed the Gentiles, making them prosperous and giving them the land for their inheritance. They were white, fair, and beautiful, resembling my people before their destruction.

I, Nephi, saw that the Gentiles who had escaped captivity humbled themselves before the Lord, and the Lord's power was with them. Mother Gentiles gathered to battle against them on both land and waters. The power of God was with the Gentiles, and the wrath of God struck those who fought against them. The Gentiles who had been in captivity were delivered by the power of God from the hands of other nations.

I, Nephi, witnessed their prosperity in the land, and I saw a book carried among them.

The angel asked: Do you understand the meaning of the book?

I replied: I do not.

He explained: The book is a record of the Jews, containing the Lord's covenants and prophecies of holy prophets. Though similar to the brass plates, it holds great worth for the Gentiles.

The angel added: The book, when it first came from the mouth of a Jew, contained the full gospel of the Lord, as testified by the twelve apostles in truth about the Lamb of God.

These truths, going from the Jews to the Gentiles through the twelve apostles, led to the formation of the great and abominable church. They removed plain and precious parts and covenants from the gospel of the Lamb.

This was done to pervert the right ways of the Lord, to blind and harden the hearts of men. Thus, after the book passed through the great and abominable church, many plain and precious things were removed.

After these things were taken away, the book went to all Gentile nations. Due to the loss of plain and precious truths, many stumbled, giving Satan great power over them. Yet, despite stumbling, the Gentiles, lifted by God's power, were protected from utterly destroying the seed of my brethren.

The Lord would not allow the Gentiles to forever remain in a state of blindness caused by the abominable church's actions. The Lord promised mercy to the Gentiles and a judgment upon the

remnant of the house of Israel. The Lamb of God declared: I will be merciful to the Gentiles, visiting the remnant of the house of Israel in judgment. After this judgment, the Lamb would be merciful to the Gentiles, revealing much of his gospel in power.

The Gentiles, stumbling due to the loss of plain and precious parts, would receive a manifestation of the Lamb's gospel, bringing forth plain and precious truths. The Lamb promised to manifest himself to the seed, and they would write many plain and precious things.

After their destruction, these things would be hidden up to come forth among the Gentiles by the Lamb's gift and power. The gospel, rock, and salvation would be written in these records. Those seeking to bring forth Zion would be blessed with the gift and power of the Holy Ghost, and if they endured, they would be saved in the everlasting kingdom of the Lamb.

I saw the remnant of my brethren's seed and the book of the Lamb coming from the Gentiles to them. Other books also came forth from the Gentiles by the power of the Lamb, convincing Gentiles, the remnant of my brethren's seed, and scattered Jews of the truth of the records of prophets and the twelve apostles of the Lamb.

The angel explained that these last records would establish the truth of the first, making known the plain and precious things taken away. They would declare that the Lamb of God is the Savior of the world, and all must come unto him for salvation. All nations, kindreds, tongues, and people would know that there is one God and one Shepherd over all the earth.

The time would come when the Lamb would manifest himself to all nations, Jews, and Gentiles, making the last first and the first last.

Chapter Fourteen.

If the Gentiles listen to the Lamb of God on that day, he will reveal himself to them in both word and power, truly removing their stumbling blocks. If they do not harden their hearts against the Lamb of God, they will be counted among the seed of your father, among the house of Israel. They will be a blessed people on *The Promised Land* forever, no longer subjected to captivity, and the house of Israel will not face confusion. The great pit, dug for them by the great and abominable church founded by the devil and his children, intended to lead souls to hell—yes, that vast pit created for the destruction of men shall be filled by those who dug it, leading to their complete destruction; said the Lamb of God. This is not the destruction of the soul, except being cast into the endless hell. For this aligns with the captivity of the devil and the justice of God upon all those who engage in wickedness and abominations before Him.

The angel spoke to me, saying: You have seen that if the Gentiles repent, it will be well with them. You also know about the covenants of the Lord with the house of Israel, and you have heard that those who do not repent will perish. Therefore, woe to the Gentiles if they harden their hearts against the Lamb of God. For the time will come, declares the Lamb of God, when I will work a great and marvelous work among the children of men—an everlasting work, either leading to their conviction unto peace and eternal life or delivering them to the hardness of their hearts and the blindness of their minds, causing them to be brought down into captivity and destruction, both temporally and spiritually, in accordance with the captivity of the devil, as I have explained.

When the angel had spoken these words, he said to me: Do you remember the covenants of the Father with the house of Israel? I said to him: Yes. He then said to me: Look, and behold that great and abominable church, the mother of abominations, whose founder is the devil. There are only two churches: the church of the Lamb of God and the church of the devil. Anyone not belonging to the

church of the Lamb of God belongs to the great church, the mother of abominations, the whore of the entire earth.

I looked and saw the whore of the entire earth sitting upon many waters, having dominion over all the earth, among all nations, kindreds, tongues, and people. I saw the church of the Lamb of God, and its numbers were few due to the wickedness and abominations of the whore sitting upon many waters. Yet, I observed that the church of the Lamb, the saints of God, existed throughout the earth, even though their dominions were small due to the wickedness of the great whore I saw.

The great mother of abominations gathered multitudes from all nations of the Gentiles upon the face of the earth to fight against the Lamb of God. I, Nephi, witnessed the power of the Lamb of God descending upon the saints of the church of the Lamb and the covenant people of the Lord, scattered throughout the earth. They were armed with righteousness and the power of God in great glory.

The wrath of God was poured out upon that great and abominable church, resulting in wars and rumors of wars among all nations and kindreds of the earth. As wars and rumors of wars spread among all nations belonging to the mother of abominations, the angel spoke to me, saying: Behold, the wrath of God is upon the mother of harlots; you see all these things. When the day comes that the wrath of God is poured out upon the mother of harlots—the great and abominable church of the entire earth, founded by the devil—on that day, the work of the Father will begin in preparing the way for fulfilling his covenants with his people, the house of Israel.

The angel spoke to me, saying: Look!

I looked and saw a man dressed in a white robe.

The angel said to me: Behold one of the twelve apostles of the Lamb. He will see and write the remainder of these things, including many things that have been. He will also write about the end of the world. The things he writes are just and true, and they are written in the book you saw coming from the mouth of the Jew. At the time they came from the mouth of the Jew, the things written were plain, pure, most precious, and easily understood by all men. The apostle of the Lamb will write many things you have seen, and you will observe the remainder. But the things you will see in the future, you are not to write; the Lord God has ordained the apostle of the Lamb to write them. Others who have been shown all things by the Lord have written them. These writings are sealed to come forth in their purity according to the truth in the Lamb, at the appointed time of the Lord, for the house of Israel.

I, Nephi, heard and bear witness that the apostle of the Lamb is named John, as the angel declared. I am prohibited from writing the rest of the things I saw and heard; what I have written is sufficient for me. I have recorded only a small part of what I saw. I bear witness that I saw the things my father saw, and the angel of the Lord made them known to me. I now conclude my account of the things I saw while I was carried away in the Spirit. If not all the things I saw are written, the things I have written are true. Amen.

Chapter Fifteen.

After I had been carried away in the Spirit and seen all these things, I returned to my father's tent. I observed my brothers, engaged in disputes about the things our father had spoken to them. He had indeed spoken many profound things to them, which were challenging to understand unless one inquired of the Lord. However, being hard in their hearts, they did not seek the Lord as they should have.

Now, I, Nephi, was troubled by the hardness of their hearts and by what I had seen. I knew that certain events were inevitable due to the great wickedness of humanity. Overwhelmed by my afflictions, I considered them great, especially in light of the destruction of my people, which I had witnessed.

After gaining strength, I spoke to my brothers, eager to understand the cause of their disputes. They replied, saying: We cannot comprehend the words our father spoke regarding the natural branches of the olive tree and the Gentiles.

I asked them: Have you inquired of the Lord?

Their response was: No, for the Lord does not make such things known to us.

I said to them: How is it that you do not keep the commandments of the Lord? How is it that you will perish due to the hardness of your hearts? Do you not recall what the Lord has said? If you do not harden your hearts, ask me in faith, believe that you will receive, and diligently keep my commandments, surely these things will be revealed to you.

I tell you; the house of Israel was compared to an olive tree by the Spirit of the Lord in our father. Are we not broken off from the house of Israel, a branch of that house? The meaning of our father concerning the grafting in of the natural branches through the fulness of the Gentiles is that, in the latter days, after our seed has dwindled in unbelief for many years and generations following the manifestation of the Messiah to humanity, the fulness of the gospel of the Messiah will come to the Gentiles and, from them to the remnant of our seed. On that day, the remnant of our seed will know that they are of the house of Israel, the covenant people of the Lord. They will come to the knowledge of their forefathers and the gospel of their Redeemer, ministered to their fathers by Him. Thus, they will understand their Redeemer and the essence of His doctrine, enabling them to come unto Him and be saved.

Will they not, on that day, rejoice and praise their everlasting God, their rock and salvation? Will they not receive strength and nourishment from the true vine? Will they not come into the true fold of God? Indeed, yes; they shall be remembered among the house of Israel, grafted in as a natural branch of the olive tree into the true olive tree.

This is the meaning given by our father, signifying that it will not occur until after they are scattered by the Gentiles. He indicates that it will happen through the Gentiles so that the Lord may demonstrate His power to them, as He will be rejected by the Jews or the house of Israel. Therefore, our father did not speak only of our seed but also of all the house of Israel, pointing to the covenant to be fulfilled in the latter days. This covenant the Lord made with our father Abraham, stating: In thy seed shall all the kindreds of the earth be blessed.

I, Nephi, spoke at length to them about these matters, addressing the restoration of the Jews in the latter days. I recounted the words of Isaiah, who spoke of the restoration of the Jews or the house of Israel. Once restored, they would no longer be confounded or scattered again. As I spoke many words to my brothers, they were pacified and humbled themselves before the Lord.

However, they spoke to me again, asking: What does our father's dream mean? What does the tree he saw represent?

I replied: It was a representation of the tree of life.

They inquired: What does the rod of iron that our father saw, leading to the tree, signify?

I explained to them that it was the word of God. Those who would heed the word of God and hold fast to it would never perish. The temptations and fiery darts of the adversary could not overpower them, leading them to blindness and destruction. Therefore, I, Nephi, exhorted them to give heed to

the word of the Lord. I did so with all the energies of my soul and every faculty at my disposal, urging them to always heed the word of God and remember to keep His commandments in all things.

They questioned me further: What does the river of water our father saw represent?

I told them that the water our father saw symbolized filthiness. His mind was so absorbed in other matters that he did not perceive the filthiness of the water. I explained to them that it represented an awful gulf separating the wicked from the tree of life and the saints of God. The river represented the dreadful hell, as the angel had disclosed, prepared for the wicked. I clarified that our father also saw the justice of God dividing the wicked from the righteous. Its brightness resembled the brilliance of a flaming fire ascending to God forever, having no end.

They asked: Does this symbolize the torment of the body during the days of probation, or does it refer to the final state of the soul after the death of the temporal body, or does it speak of temporal matters?

I conveyed to them that it represented both temporal and spiritual aspects. The day would come when they must be judged for their works, even those done by the temporal body in their probationary days. Therefore, if they died in their wickedness, they would be cast off concerning spiritual matters related to righteousness. Thus, they would stand before God to be judged for their works. If their works were filthy, then they are filthy, and if they were filthy, they could not dwell in the kingdom of God, as the kingdom of God could not be filthy.

I declared: The kingdom of God is not filthy; no unclean thing can enter it. Therefore, there must be a place of filthiness prepared for that which is filthy. Indeed, there is a place prepared, that awful hell of which I have spoken, and the devil is its preparator. Hence, the final state of the souls of men is either to dwell in the kingdom of God or be cast out due to the justice I have described. Consequently, the wicked are separated from the righteous and from that tree of life, whose fruit is most precious and desirable above all other fruits. It is the greatest of all the gifts of God. Thus, I spoke to my brothers. Amen.

Chapter Sixteen.

Now, after I, Nephi, had finished speaking to my brothers, they said to me: You have declared to us things that are too hard for us to bear. I acknowledged that I had spoken harshly against the wicked in truth, justifying the righteous and testifying that they would be exalted on the last day. The guilty find the truth hard because it cuts them to the core.

My brothers, if you were righteous and willing to heed the truth, walking uprightly before God, you would not complain about the truth, saying: You speak harshly against us.

I diligently exhorted my brothers to keep the commandments of the Lord. They humbled themselves before the Lord, giving me great joy and hope that they would follow the paths of righteousness. All these events transpired while my father dwelt in a tent in the valley he called Lemuel.

I took one of Ishmael's daughters as my wife, and my brothers also married daughters of Ishmael. Zoram, too, took Ishmael's eldest daughter as his wife. In fulfilling all the commandments given by the Lord, my father, and I, Nephi, had been exceedingly blessed.

Then, the voice of the Lord spoke to my father at night, commanding him to journey into the wilderness the next day. As my father arose in the morning and went to the tent door, he was astonished to find a round ball of fine brass on the ground. Within the ball were two spindles, with one pointing the way into the wilderness.

We gathered our provisions and seeds, following the direction indicated by the ball, crossing the river Laman. After traveling for four days in a south-southeast direction, we pitched our tents again, naming the place Shazer. Armed with bows and arrows, we ventured into the wilderness to hunt for food. Upon returning to our families at Shazer, we set out again, keeping close to the Red Sea's fertile borders. We traveled for many days, relying on the ball's guidance in the more fertile parts of the wilderness.

After several days, we pitched our tents to rest and gather food for our families. It was then that I broke my bow made of fine steel. This angered my brothers as we returned without food.

Laman, Lemuel, and the sons of Ishmael began to murmur due to their suffering in the wilderness. Even my father murmured against the Lord, and they were all exceedingly sorrowful, murmuring against the Lord.

Afflicted by my brothers' hardened hearts, I crafted a bow from wood and an arrow from a straight stick. Armed with a bow, arrow, sling, and stones, I asked my father where I should go for food. Inquiring of the Lord, my father, chastened by his earlier murmuring, was brought down into deep sorrow. The Lord's voice spoke to him, and he trembled, as did my brothers, the sons of Ishmael, and our wives.

Examining the ball, we observed that the pointers worked according to our faith and diligence. New writings appeared, providing understanding of the Lord's ways, changing according to our faith and diligence. This demonstrated that small means could bring about great things by the Lord.

Following the ball's directions, I ascended a mountain and slew wild beasts, providing food for our families. Returning to our tents with the slain beasts, their joy was immense upon seeing the food I had obtained. They humbled themselves before the Lord, giving thanks.

Continuing our journey, we pitched our tents again after traveling for many days.

Ishmael died and was buried in Nahom. Ishmael's daughters mourned their father's loss and murmured against my father, stating that we had suffered much and would perish in the wilderness.

Desiring to return to Jerusalem, Laman suggested slaying our father and me, claiming that I had deceived them with cunning arts, pretending the Lord had spoken to me. However, the Lord chastened them through His voice, leading them to repent and turn away from their anger.

The Lord blessed us with food again, preventing our demise.

Chapter Seventeen.

We resumed our journey in the wilderness, traveling predominantly eastward. We faced considerable affliction and our women bore children during our time in the wilderness. Despite living on raw meat, the Lord's blessings were abundant. Our women nursed their children plentifully, growing strong, even as men. They began to endure their journey without murmuring. This illustrates that God's commandments must be fulfilled. As long as people obey these commandments, God nurtures, strengthens, and provides the means for them to accomplish His will. During our sojourn in the wilderness, He indeed provided for us.

We stayed in the wilderness for eight years. Finally, we reached the land we named Bountiful, blessed with abundant fruit and wild honey, all prepared by the Lord to prevent our perishing. We saw the sea named Irreantum, interpreted as: Many Waters. Setting up our tents by the seashore, we rejoiced immensely despite enduring numerous afflictions and difficulties. This place, named Bountiful, brought joy due to its abundant fruit.

After spending many days in the land of Bountiful, the Lord's voice instructed me to arise and go into the mountain. Following this command, I went into the mountain and cried unto the Lord. The Lord spoke to me, instructing me to build a ship according to His guidance, to carry my people across the waters. I inquired of the Lord where to find ore for making tools to construct the ship, and He directed me to the source.

I, Nephi, crafted a bellows from the skins of beasts to blow the fire and, subsequently, ignited a fire by striking two stones together. Until then, the Lord had prohibited us from making much fire during our wilderness journey, promising to sweeten our food so we wouldn't need to cook it. While journeying, the Lord also promised to be our light and prepare the way if we kept His commandments. Therefore, I crafted the necessary tools without making much fire.

The Lord further stated that keeping His commandments would lead us toward *The Promised Land*, ensuring we knew He had delivered us from destruction and brought us out of Jerusalem. Striving to keep the Lord's commandments, I encouraged my brethren to be faithful and diligent.

I then fashioned tools from the molten ore extracted from the rock. Witnessing my preparations to build a ship, my brethren began to murmur, doubting my ability to construct it and cross the great waters. They complained, stating that I was a fool and lacked judgment. They refused to believe I was instructed by the Lord.

Saddened by the hardness of their hearts, my brethren rejoiced upon seeing my sorrow, claiming that I couldn't accomplish such a great task. They compared me to our father, accusing me of being led by foolish imaginations and making unfounded decisions. They questioned the wisdom of leaving Jerusalem and enduring years of suffering in the wilderness. My brethren contended that our father and I lacked judgment, leading us away from a righteous people in Jerusalem. They expressed regret for the hardships endured, claiming it would have been better to die at home than suffer these afflictions. According to them, we could have enjoyed our possessions and the land of our inheritance for many years. They believed the people in Jerusalem were righteous, keeping the statutes and judgments of the Lord, and judged that our father led us away due to our refusal to hearken to his words. They asserted that I, too, resembled our father in this regard. Thus, my brethren murmured and complained in this manner against us.

I, Nephi, addressed them: Would our fathers, the children of Israel, have been delivered from the Egyptians if they hadn't heeded the Lord's words? Consider whether they would have escaped slavery if the Lord hadn't commanded Moses to lead them. The children of Israel were in burdensome bondage, but being brought out of it was undoubtedly a blessing.

Moses, commanded by the Lord, performed miracles, such as parting the Red Sea and leading them through on dry ground, while the Egyptian armies drowned. They were sustained with manna in the wilderness, and Moses, by God's power, brought water from a rock to quench their thirst. Despite these blessings, the people, with the Lord leading them day and night, hardened their hearts, reviling against Moses and God.

After crossing the River Jordan, the Lord empowered them to forcefully expel the inhabitants of the land, scattering them to destruction. Now, can you presume that the descendants of the land, who were in *The Promised Land* and were displaced by our fathers, were righteous? I tell you, no. Do you think our fathers would have been more favored than those inhabitants if they had been righteous? No.

The Lord curses the land against the wicked but blesses it for the righteous to obtain power over it. The Lord created the earth to be inhabited, and He supports righteous nations while destroying

the wicked. The Lord leads away the righteous to precious lands and curses the land for the sake of the wicked.

The Lord, high in the heavens, loves those who make Him their God, remembering covenants with our fathers like Abraham, Isaac, and Jacob.

In the wilderness, the Lord disciplined our fathers, sending serpents among them. He provided healing for those who looked upon a raised serpent, but some perished due to the simplicity of the remedy. After these events, the people became wicked, nearly ripe for destruction, with only a few exceptions led away into captivity.

The Lord commanded my father to depart into the wilderness, as the Jews and others sought to take his life, making them akin to murderers. Despite seeing angels and hearing the Lord's voice, the people were slow to remember Him, being past feeling.

By His almighty word, the Lord can cause the earth to pass away or make rough places smooth, yet the people harden their hearts. My soul is anguished, fearing you may be cast off forever. I'm filled with the Spirit, lacking strength in my frame.

Upon hearing this, they grew angry and desired to throw me into the sea. I warned them not to touch me, as I was filled with the power of God.

Do not murmur against our father; labor on the ship as God instructed. I told them: If God required it, I could do all things, even commanding the elements. If the Lord has such great power and worked miracles, He can surely instruct me to build a ship.

I confounded my brethren with my words, and they dared not lay hands on me for many days, fearing they might wither before the power of God.

The Lord instructed me to stretch forth my hand, promising not to wither them but to shock them to recognize Him as their God. As I stretched forth my hand, the Lord shook them, fulfilling His word. They acknowledged the Lord's power and were about to worship me, but I stopped them, emphasizing that I was their brother. I urged them to worship the Lord, honor our parents, and ensure longevity in the land given by the Lord.

Chapter Eighteen.

And so it happened that my brothers worshipped the Lord and joined me in working on the ship's timbers. The Lord guided me on the intricate craftsmanship required, not in the ways learned by men but in the manner revealed to me. I did not follow conventional methods but constructed the ship according to the Lord's guidance. It was a unique design, not fashioned after human ways. I frequently went into the mount and prayed to the Lord, receiving great revelations.

After completing the ship as per the Lord's instructions, my brethren recognized its excellence and fine workmanship, humbling themselves once again before the Lord.

The Lord's voice came to my father, instructing us to board the ship. On the next day, having prepared fruits, meat, honey, and provisions as commanded, we embarked on the ship with our belongings, seeds, wives, and children, everyone according to their age.

While in the wilderness, my father had two sons: Jacob and Joseph.

After boarding with our provisions, we set sail towards *The Promised Land*, driven by the wind. As days passed, my brethren, the sons of Ishmael, and their wives indulged in merriment, dancing, singing, and speaking rudely. They forgot by whose power they had come and became exceedingly arrogant.

Fearful of the Lord's anger due to our iniquity, I, Nephi, spoke to them with seriousness. However, they grew angry, saying: We will not let our younger brother rule over us.

Laman and Lemuel took me, bound me with cords, and treated me harshly. Yet, the Lord allowed it to demonstrate His power and fulfill His word concerning the wicked. Bound and unable to move, the Lord caused the compass, prepared for us, to cease working. In confusion, not knowing where to steer the ship, a great storm arose, and for three days, we were driven back upon the waters. Yet, they did not release me.

On the fourth day, the tempest worsened, and we were about to be swallowed up in the depths of the sea. Witnessing God's judgments upon them, my brethren recognized the need to repent, came to me, and loosed my swollen wrists and ankles. Despite afflictions, I looked to God, praising Him all day, without murmuring.

My father, Lehi, had spoken much to them, but they threatened anyone who spoke for me. Stricken in years and suffering grief due to their children's iniquity, my parents were near death on their sickbeds. Due to grief, sorrow, and my brethren's iniquity, they were about to be carried out of this life to meet God. Their grey hairs were almost laid low in the dust, nearing a watery grave. Jacob and Joseph, young and in need of nourishment, grieved for their mother's afflictions. Despite tears and prayers from my wife, children, and parents, my brethren's hearts remained unyielding.

Only the threat of God's power, poised for destruction, softened their hearts. When faced with the prospect of being swallowed by the sea, they repented and freed me.

After my release, I took the compass, and it worked as I desired. I prayed, and the winds and storm ceased, bringing a great calm. With my guidance, the ship sailed again towards *The Promised Land*.

After many days of sailing, we finally reached *The Promised Land*. We disembarked, pitched our tents, and named it: *The Promised Land*. Tilling the earth and planting seeds brought forth abundant harvests from the seeds we had brought from Jerusalem.

As we journeyed through the wilderness, we discovered various beasts in the forests, including cows, oxen, asses, horses, goats, wild goats, and all kinds of wild animals. We also found abundant ore, including gold, silver, and copper.

Chapter Nineteen.

The Lord commanded me to make plates of ore so that I could engrave upon them the record of my people. I engraved the record of my father, our wilderness journeys, and my father's prophecies on these plates. Additionally, many of my own prophecies are engraved upon them. I knew not at the time when I made the plates that I should be commanded of the Lord to make them. Consequently, the record of my father, the genealogy of his fathers, and most of our proceedings in the wilderness are engraved on the first plates I mentioned. Therefore, events preceding the creation of these plates are more extensively documented on the first set.

After making these plates by commandment, I, Nephi, received another commandment to write the ministry, prophecies, especially the more plain and precious parts of them, on these plates. The written content was to be preserved for the instruction of my people who would inherit the land, and for other wise purposes known to the Lord. Therefore, I made a record on the other plates, offering a detailed account of the wars, contentions, and destructions among my people. I gave instructions to my people about these plates, emphasizing their transmission from one generation or prophet to another until further commandments from the Lord.

The account of how I made these plates will be provided later. Now, I proceed in a manner that safeguards the more sacred things for the knowledge of my people. However, I only engrave on plates what I deem sacred.

If I make an error, it is in line with the errors committed by others in the past. Not that I seek to excuse myself by others' actions, but acknowledging the weakness inherent in me, according to the flesh, I seek understanding. What some men value highly, both for the body and soul, others disdain and trample underfoot. Even the God of Israel is trampled upon, or as I would rather say, set at naught, with people not heeding His counsels.

The prophesied time soon approaches when, as the angel foretold, six hundred years from the departure of my father from Jerusalem, the Son of God will come. Due to the world's iniquity, people will judge Him as worthless. They will scourge, smite, and spit upon Him. Yet, He will endure it, expressing His loving kindness and longsuffering toward humanity. The God of our fathers, who led them out of Egypt and preserved them in the wilderness, the God of Abraham, Isaac, and Jacob, will yield Himself as a man into the hands of wicked men. He will be lifted up, crucified, and buried, fulfilling the words of Zenock, Neum, and Zenos. The latter prophesied about the three days of darkness, a sign to those inhabiting the isles of the sea, especially to the house of Israel.

As the prophet foretold, the Lord God will visit all the house of Israel, some with His voice due to their righteousness, and others with the thunderings and lightnings of His power. This will happen through tempests, fire, smoke, vapor of darkness, opening of the earth, and mountains being carried up. All these events will undoubtedly unfold, as declared by the prophet Zenos. The rocks of the earth will rend, and the groanings of the earth will affect many kings of the isles of the sea, making them exclaim that the God of nature suffers.

Regarding those in Jerusalem, the prophet says they will be scourged by all people for crucifying the God of Israel and rejecting His signs, wonders, power, and glory. Due to turning their hearts aside and despising the Holy One of Israel, they will wander in the flesh, perish, become a hiss, a byword, and be hated among all nations.

Nevertheless, when the day comes that they no longer turn their hearts aside, the Lord will remember the covenants made with their fathers. At that time, the isles of the sea and all the people of the house of Israel will be gathered from the four quarters of the earth, according to the words of the prophet Zenos. The salvation of the Lord will be visible to all the earth—every nation, kindred, tongue, and people will be blessed, just as the prophet declares.

I have written these things for my people, hoping to persuade them to remember the Lord, their Redeemer. I address all the house of Israel, encouraging them to obtain these blessings. The Spirit works within me, causing weariness and weakness in all my joints, especially for those in Jerusalem. Had the Lord not been merciful in revealing their condition to me, as He did to prophets of old, I would have perished. The Lord showed the prophets of old all things concerning them and also revealed much about us. Therefore, it is necessary for us to know about them since their stories are recorded on the plates of brass.

I taught my brethren these things and read many accounts engraved on the brass plates about the Lord's doings in other lands and among people of old. I also read extensively from the books of Moses to persuade them more fully to believe in the Lord, their Redeemer. I likened all scriptures unto us for our profit and learning.

Therefore, I said to them: Listen to the words of the prophet, you who are a remnant of the house of Israel, a branch that has been broken off. Hear the words of the prophet written for all the

house of Israel and apply them to yourselves, so that you may have hope, as well as your brethren from whom you have been broken off, for the prophet has written in this manner.

Chapter Twenty.

Listen attentively, O house of Jacob, identified as Israel, emerging from the waters of Judah, or the waters of baptism. You swear by the name of the Lord and mention the God of Israel, but your oaths lack truth and righteousness. Although you associate yourselves with the holy city, you do not rely on the God of Israel, who is the Lord of Hosts; indeed, the Lord of Hosts is His name.

I have proclaimed the events of the past from the beginning; they came forth from my mouth, and I revealed them suddenly. I did this knowing your obstinacy, your neck as an iron sinew, and your brow as brass; I declared them to you from the start; before they happened, I showed them to you, fearing you might say: My idol has done them, and my carved or molten image has commanded them.

You have witnessed and heard all this; will you not declare it? I have shown you new things from now, even hidden things you did not know. They are created now, not from the beginning; even before the time you did not hear them, they were declared to you, so you cannot say: Behold, I knew them.

Yes, you did not hear; you did not know; your ears were closed from that time because I knew you would deal very treacherously and were called a transgressor from birth.

Nevertheless, for the sake of my name, I will delay my anger and, for my praise, withhold myself from cutting you off. Behold, I have refined you; I have chosen you in the furnace of affliction. I will do this for my own sake, as I will not allow my name to be polluted, and I will not give my glory to another.

Listen to me, O Jacob, and Israel, my chosen, for I am He. I am the first, and I am also the last. My hand has laid the foundation of the earth, and my right hand has spanned the heavens. I call to them, and they stand up together. All of you, gather yourselves and listen. Who among them has declared these things? The Lord loves him, and he will fulfill the word he has declared; he will execute his purpose on Babylon, and his arm will come upon the Chaldeans.

Also, says the Lord: I, the Lord, have spoken; I have called him to declare, I have brought him, and he will make his way prosperous. Come near to me; I have not spoken in secret. From the beginning, from the time it was declared, I have spoken, and the Lord God, and His Spirit, has sent me.

Thus says the Lord, your Redeemer, the Holy One of Israel: I have sent him; the Lord your God, who teaches you to profit, who leads you in the way you should go, has done it.

Oh, that you had listened to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea. Your descendants would have been like the sand; the offspring of your bowels like its gravel. His name would not have been cut off or destroyed from before me.

Go out of Babylon, flee from the Chaldeans. With a voice of singing, declare this, announce it to the end of the earth. Say: The Lord has redeemed his servant Jacob.

They did not thirst; he led them through the deserts; he caused the waters to flow out of the rock for them; he even split the rock, and the waters gushed out. Despite all this, and even greater deeds, the Lord says: There is no peace for the wicked.

Chapter Twenty-one.

Once again, listen, O house of Israel—those who are broken off and dispersed due to the wickedness of the shepherds among my people. Yes, all of you who are scattered and belong to my people, O house of Israel. Isles, pay attention to me, and distant people, listen;

The Lord has called me from the womb, and my name has been mentioned from the bowels of my mother. He has made my mouth like a sharp sword; in the shadow of his hand, he has hidden me and fashioned me into a polished arrow concealed in his quiver.

He said to me: You are my servant, O Israel, in whom I will be glorified.

Then I said: I have labored in vain; I have spent my strength for nothing. Surely my judgment is with the Lord, and my work with my God.

And now, says the Lord—who formed me from the womb to be his servant, to bring Jacob back to him—even if Israel is not gathered, yet I will be glorious in the eyes of the Lord, and my God will be my strength.

He said: It is a light thing that you should be my servant to raise up the tribes of Jacob and restore the preserved of Israel. I will also give you as a light to the Gentiles, that you may be my salvation to the ends of the earth.

Thus says the Lord, the Redeemer of Israel, his Holy One, to him whom man despises, whom the nations abhor, to the servant of rulers: Kings will see and arise; princes will worship because of the Lord, who is faithful.

The Lord said: In an acceptable time, I have heard you, O isles of the sea, and in a day of salvation, I have helped you. I will preserve you and give you my servant as a covenant to the people, to establish the earth and inherit the desolate heritages. You will say to the prisoners: Go forth; to those in darkness: Show yourselves.

They will feed along the ways, and their pastures will be in all high places. They will not hunger or thirst, neither will the heat nor the sun smite them, for he who has mercy on them will lead them, guiding them by the springs of water. I will make all my mountains a road, and my highways will be exalted.

Then, O house of Israel, behold, these shall come from far, and lo, these from the north and from the west, and these from the land of Sinim. Sing, O heavens, and be joyful, O earth, for the feet of those in the east shall be established. Break forth into singing, O mountains, for they shall be smitten no more; the Lord has comforted his people and will have mercy upon his afflicted.

But, behold, Zion has said: The Lord has forsaken me, and my Lord has forgotten me, but he will show that he has not. For can a woman forget her nursing child, that she should not have compassion on the son of her womb? Yes, they may forget, yet will I not forget thee, O house of Israel. Behold, I have engraved thee upon the palms of my hands; thy walls are continually before me. Thy children shall make haste against thy destroyers; and they that made thee waste shall go forth of thee. Lift up thine eyes round about and behold; all these gather themselves together, and they shall come to thee. And as I live, says the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on even as a bride.

For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants; and they that swallowed thee up shall be far away. The children whom thou shalt have, after thou hast lost the first, shall again in thine ears say: The place is too strait for me; give place to me that I may dwell.

Then shalt thou say in thine heart: Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold, I was left alone; these, where have they been?

Thus says the Lord God: Behold, I will lift up mine hand to the Gentiles and set up my standard to the people; they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers; they shall bow down to thee with their face towards the earth and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait for me.

Shall the prey be taken from the mighty, or the lawful captives delivered? But thus says the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contends with thee, and I will save thy children. And I will feed them that oppress thee with their own flesh; they shall be drunken with their own blood as with sweet wine; and all flesh shall know that I, the Lord, am thy Savior and thy Redeemer, the Mighty One of Jacob.

Chapter Twenty-two.

After I, Nephi, had perused the engravings on the brass plates, my brethren approached, questioning the meaning of these words. They inquired whether these prophecies pertained to spiritual matters, foretelling events of the spirit rather than the physical world. I responded, explaining that the manifestations were revealed to the prophet through the voice of the Spirit. The Spirit discloses all things that will occur among the children of men, both in the temporal and spiritual realms. These inscriptions, as I have read, concern both temporal and spiritual matters

The house of Israel, sooner or later, will be dispersed throughout the entire earth, scattered among various nations. Indeed, many have already vanished from the minds of those in Jerusalem. Most tribes have been led away, scattered across the isles of the sea. Their exact whereabouts remain unknown to us, except that we are aware of their dispersion. The prophecies foretell events concerning them and all future scattered descendants, who will face confusion due to their rejection of the Holy One of Israel. They will be dispersed among nations and become despised by all.

Nevertheless, after being nurtured by the Gentiles, the Lord will raise a mighty nation among them on this land. Through this nation, our descendants will be scattered.

Once our seed is scattered, the Lord will perform a remarkable work among the Gentiles, beneficial to our descendants. This is likened to their nourishment by the Gentiles, being carried in their arms and on their shoulders. This work will be valuable not only to our descendants but also to the Gentiles, revealing the covenants made by our heavenly Father to Abraham: In thy seed shall all the kindreds of the earth be blessed.

My dear brethren, understand that all the kindreds of the earth cannot be blessed unless the Lord reveals his power to the nations. The time will come when the Lord will make his power known to all nations, fulfilling his covenants, and spreading his gospel to the house of Israel. He will lead them out of captivity, gather them to their promised lands, and bring them out of obscurity and darkness. They will acknowledge the Lord as their Savior and Redeemer, the Mighty One of Israel. The bloodshed of the great and abominable church, the whore of the earth, will turn upon its own head. They will war among themselves, and their own swords will fall upon their heads, causing them to be drunk with their own blood.

Nations warring against the house of Israel will turn against each other and fall into the pit they dug to ensnare the Lord's people. Those fighting against Zion will be destroyed, and the great and

abominable church will crumble to the dust. The time is approaching, as the prophet declares, when Satan will lose power over the hearts of men. The proud and the wicked will be as stubble and must face the impending day when they will be burned.

The full wrath of God will be poured out on all men, but he will preserve the righteous. Even if the full wrath must come, the righteous will be saved, even if it is as by fire. Fear not, for the Lord will not allow the wicked to destroy the righteous. He will preserve the righteous, even if it requires the full expression of his wrath, and the righteous will be saved, while their enemies will be destroyed by fire. I tell you, my brethren, these events will soon transpire—bloodshed, fire, and vapor of smoke will cover the face of the earth. These calamities will befall men if they harden their hearts against the Holy One of Israel. But be assured, the righteous will not perish. The time will come when all who fight against Zion will be cut off.

The Lord will prepare a way for his people to fulfill the words of Moses: A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things whatsoever he shall say unto you. Those who refuse to listen to that prophet will be cut off from among the people. I declare to you, my brethren, that the prophet Moses spoke of was the Holy One of Israel, who will execute judgment in righteousness. The righteous need not fear; they will not be confounded. It is the kingdom of the devil, established among those in the flesh, that must be brought low.

The time is swiftly approaching when all churches built for gain, power, popularity, and the pursuit of worldly desires will be brought down. Those who belong to the kingdom of the devil must fear and tremble, as they will be consumed like stubble.

Soon, the righteous will be led forth as calves from the stall, and the Holy One of Israel will reign in dominion, might, power, and great glory. He will gather his children from all corners of the earth, numbering his sheep, and there shall be one-fold and one shepherd. He will feed his sheep, and in him, they shall find pasture. Because of the righteousness of his people, Satan will have no power. Thus, the righteous need not fear, for they dwell in righteousness, and the Holy One of Israel reigns.

I emphasize, my brethren, that all these events will happen in the flesh. However, all nations, kindreds, tongues, and people will dwell safely in the Holy One of Israel, if they repent.

Now, I, Nephi, conclude my discourse, refraining from further discussion on these matters. Therefore, my brethren, ponder on the truths inscribed on the brass plates; they testify that obedience to God's commandments is essential. Do not assume that only I and my father have borne witness to these truths. If you are obedient to the commandments and endure to the end, you will be saved on the last day. This is the truth. Amen.

THE SECOND BOOK *of* NEPHI

AN INTRODUCTION:

A narration of Lehi's final days. Nephi's siblings revolt against him. The Lord cautions Nephi to venture into the wilderness. His experiences and travels in the wilderness, and similar events.

Chapter One.

After concluding my teachings to my brethren, Lehi, our father, addressed them, recounting the remarkable deeds the Lord had performed in leading them out of Jerusalem. He spoke of their rebellions on the waters and God's mercies in preserving their lives from being swallowed up by the sea.

Our father also discussed the land of promise they had obtained, emphasizing the Lord's mercy in warning them to flee their home. Having seen in a vision the destruction of Jerusalem, he declared that had they stayed, they too would have perished. Despite their afflictions, he expressed gratitude for the land of promise, covenanted by the Lord to be an inheritance for his seed and others led out by God from different countries.

Prophesying by the Spirit, Lehi declared that none would enter the land except by the hand of the Lord, and if the people kept God's commandments, the land would be a land of liberty and perpetual blessing. He stressed the consecration of the land to those brought by the Lord and the importance of obedience to secure prosperity and freedom.

He deemed it wise to keep the land from the knowledge of other nations to prevent its overrun and preserve it for the Lord's chosen people. Receiving a promise that those brought out of Jerusalem would prosper if obedient, Lehi expressed concern for the consequences of dwindling in unbelief.

He foresaw judgments and the scattering of the people if they rejected the Holy One of Israel. Lehi warned of other nations being brought against them, resulting in loss of possessions, scattering, and afflictions.

Urging his sons to remember and awaken from spiritual sleep, he emphasized the peril of captivity in the gulf of misery. Lehi pleaded for his sons to shake off the chains binding them and escape eternal woe. Despite his impending mortality, he found joy in the redemption of his soul and being encircled eternally in God's love. Encouraging his sons to observe God's statutes, Lehi acknowledged his anxiety about the Lord's wrath if they hardened their hearts.

Expressing sorrow for the possibility of their destruction, he implored them to awake, arise, and put on the armor of righteousness. Lehi reminded his sons of God's promise of prosperity for

obedience and warned of being cut off if disobedient. Expressing his desire for his sons to be a favored people of the Lord, he acknowledged God's righteousness in his ways.

Lehi conveyed God's principle that prosperity in the land depended on keeping the commandments. He urged his sons to unite in righteousness, avoid cursing, and not incur God's displeasure.

Despite previous rebellions, Lehi pleaded with his sons to refrain from rebelling against Nephi, recognizing Nephi's instrumental role in their survival. He warned against the consequences of rebellion and sought their determination for righteousness. Lehi admonished his sons to awake from their spiritual slumber, be men, and avoid captivity and eternal destruction.

Concerned for Nephi's wellbeing, he emphasized Nephi's pursuit of God's glory and the eternal welfare of his brethren.

Lehi affirmed Nephi's plainness as the power of God's word and defended his righteous admonitions. Acknowledging the Spirit of the Lord in Nephi, Lehi explained the bold manifestation of truth in addressing their iniquities. He declared that the power of God compelled obedience, and the Spirit of the Lord opened Nephi's mouth.

Addressing Laman, Lemuel, Sam, and the sons of Ishmael, Lehi promised blessings for heeding Nephi and consequences for rejecting him. For those who obeyed Nephi, Lehi offered a blessing, and for those who did not, he withdrew his first blessing.

Speaking to Zoram, Laban's servant, Lehi recognized Zoram's friendship to Nephi and blessed his seed for their loyalty. He promised prosperity and security for Zoram's descendants, provided they kept the commandments of the Lord. Lehi concluded by affirming the consecration of the land for the security of Zoram's seed with the seed of Nephi.

Chapter Two.

Now, Jacob, I address you: You are my firstborn during my trials in the wilderness. In your childhood, you endured afflictions and much sorrow due to the rough treatment of your brothers. Nevertheless, Jacob, my firstborn in the wilderness, you understand the greatness of God, and He shall consecrate your afflictions for your benefit. Therefore, your soul shall be blessed, and you shall dwell safely with your brother, Nephi. Your days shall be spent in the service of your God. I know that you are redeemed because of the righteousness of your Redeemer. You have witnessed that in the fullness of time, He comes to bring salvation to humanity.

You saw His glory in your youth, and you are blessed like those to whom He ministers in the flesh. The Spirit remains the same, yesterday, today, and forever. The way is prepared since the fall of man, and salvation is freely given. Men are sufficiently instructed to discern good from evil, and the law is given to them. By the law, no flesh is justified, and men are cut off. By the temporal law, they were cut off, and by the spiritual law, they perish from that which is good, becoming miserable forever. Therefore, redemption comes through the Holy Messiah, for He is full of grace and truth. He offers Himself as a sacrifice for sin, answering the ends of the law for those with a broken heart and a contrite spirit. To them alone can the ends of the law be answered.

The importance of making these things known to the inhabitants of the earth cannot be overstated. They must know that no flesh can dwell in God's presence except through the merits, mercy, and grace of the Holy Messiah, who sacrifices His life according to the flesh and takes it again by the power of the Spirit for the resurrection of the dead, being the first to rise. He is the first fruits unto God, making intercession for all the children of men. Those who believe in Him shall be saved.

Due to this intercession, all men come unto God, standing in His presence to be judged according to truth and holiness in Him. The ends of the law, given by the Holy One, include punishment in opposition to happiness to fulfill the purpose of the atonement. For there must be opposition in all things. Without it, righteousness, wickedness, holiness, misery, good, and bad could not exist. All things must be a compound in one. Otherwise, they would be listless, having no life, death, corruption, incorruption, happiness, misery, sense, or insensibility. Such a creation would be purposeless and destroy the wisdom, eternal purposes, power, mercy, and justice of God.

If there is no law, there is no sin; if no sin, no righteousness; if no righteousness, no happiness; and if no righteousness nor happiness, no punishment nor misery. Without these, there is no God, and without God, we and the earth would have vanished.

Now, my sons, I share these things for your benefit and learning. There is a God who created all things, both the heavens and the earth, and all things in them. To fulfill His eternal purposes, opposition was necessary— the forbidden fruit opposed to the tree of life, one sweet and the other bitter.

The Lord God gave man agency, so man could not act for himself unless enticed by the one or the other. According to what I have read, I must suppose that an angel of God had fallen from heaven, becoming a devil due to his evil desires. Having fallen and become miserable, he sought the misery of all mankind. The old serpent, the devil, tempted Eve, saying: Partake of the forbidden fruit, and ye shall not die, but ye shall be as God, knowing good and evil.

After Adam and Eve partook, they were driven from the garden to till the earth and brought forth children, becoming the family of all the earth. God prolonged the days of the children of men so they might repent while in the flesh, making their state one of probation. They were visited by sword and famine and were led according to the will and captivity of the devil.

If Adam had not committed the transgression, he would not have experienced a fall and would have continued residing in the garden of Eden. All created things must have retained their original state, existing perpetually without change or conclusion. There would have been no procreation, and they would have endured in a state of innocence, devoid of joy as they knew no misery, and refraining from doing good as they knew no sin.

However, all things have been done in the wisdom of Him who knows all things. Adam fell that men might be, and men are that they might have joy. The Messiah comes to redeem the children of men from the fall, making them free forever to act for themselves.

Men are free according to the flesh, and all things are given to them that are expedient. They are free to choose either liberty and eternal life through the Mediator or captivity and death through the devil's power.

My sons, look to the great Mediator, hearken to His commandments, and choose eternal life according to His Holy Spirit's will. Do not choose eternal death, captivity, and misery according to the flesh's will, giving the devil power to reign over you.

In the last days of my probation, I have spoken these words for your benefit. I have chosen the good part, and I have no other objective but the everlasting welfare of your souls. Amen.

Chapter Three.

I, Lehi, now address you, Joseph, my last-born. You were born in the wilderness of my afflictions, during the days of my deepest sorrow when your mother bore you. May the Lord also consecrate this land to you, a most precious land, for your inheritance and the inheritance of your seed with your brethren, securing it forever if you keep the commandments of the Holy One of Israel.

Joseph, my last-born, whom I have brought out of the wilderness of my afflictions, may the Lord bless you forever, for your seed shall not be utterly destroyed. You are the fruit of my loins, and I am a descendant of Joseph, who was carried captive into Egypt.

The covenants the Lord made with Joseph were great. Joseph truly saw our day and received a promise from the Lord that a righteous branch would be raised up from the fruit of his loins—not the Messiah, but a branch to be broken off yet remembered in the covenants. This branch would manifest the Messiah to them in the latter days with the spirit of power, leading them from darkness to light, hidden darkness to freedom.

Joseph testified that a seer, highly esteemed among the fruit of his loins, would be raised up by the Lord. The Lord said to Joseph: A choice seer will I raise up out of the fruit of your loins, and he shall be esteemed highly among them. I will give him commandments to do a work for his brethren, the fruit of your loins, bringing them to the knowledge of the covenants made with their fathers.

The Lord commanded this seer to do no other work but the work He would command, promising to make him great in His eyes.

Like Moses, who delivered the house of Israel, this seer would be raised up with great power. Joseph prophesied that a seer would be raised from the fruit of his loins, given power to bring forth the word to his seed, convincing them of the word that had already gone forth among them.

The fruit of his loins and the fruit of Judah's loins would write, and their writings would grow together, confounding false doctrines and establishing peace.

In weakness, the seer would be made strong, starting on the day when the Lord's work would commence among all His people to restore the house of Israel. Joseph prophesied that the Lord would bless this seer, and those seeking to destroy him would be confounded. He was sure of the fulfillment of this promise. The seer's name would be called after Joseph's, and he would be like Joseph, bringing salvation to the people through the power of the Lord.

Joseph proclaimed his surety in this prophecy, just as he was sure of Moses' promise, as the Lord assured him that His seed would be preserved forever. The Lord said He would raise up a Moses with power in a rod and judgment in writing. He would not make him mighty in speaking but would write His law with the finger of His hand and provide a spokesman.

The Lord also said He would raise up a spokesman for the fruit of Joseph's loins, and the words written would go forth from the fruit of their loins, crying from the dust and bringing repentance to their brethren.

Due to their faith, their words would proceed out of the Lord's mouth to their brethren, and the Lord would make their weak words strong in their faith.

Joseph affirmed that his father prophesied in this manner, and he, Joseph, was blessed because of this covenant. His seed would not be destroyed because they would hearken to the words of the book. One mighty among them would do much good, being an instrument in the hands of God, working wonders and bringing about restoration to the house of Israel and the seed of Joseph's brethren. Now, Joseph, blessed you are. Though you are little, heed the words of your brother, Nephi, and they shall be done to you according to my spoken words. Remember the words of your dying father. Amen.

Chapter Four.

Now, I, Nephi, address the prophecies my father spoke about Joseph, who was taken into Egypt. For he truly prophesied about all his descendants, and the prophecies he wrote are among the

greatest. He foretold about us and our future generations, and these prophecies are inscribed on the plates of brass.

After my father finished discussing Joseph's prophecies, he summoned the children of Laman, his sons, and daughters. He said to them: Listen, you are the offspring of my firstborn. I wish for you to heed my words. The Lord God has stated that as long as you keep my commandments, you will prosper in the land. But if you do not, you shall be cut off from my presence.

Yet, my sons and daughters, I cannot depart to my grave without leaving a blessing upon you. I know that if you are raised in the right way, you will not deviate from it. Therefore, if you are under a curse, I leave my blessing upon you so that the curse may be lifted, answered upon the heads of your parents. Due to my blessing, the Lord God will not allow you to perish; He will be merciful to you and your seed forever.

After my father finished speaking to the sons and daughters of Laman, he had the sons and daughters of Lemuel brought before him. He spoke to them, saying: Look, my sons and daughters, you are the offspring of my second son. I leave upon you the same blessing I left upon the sons and daughters of Laman. You shall not be utterly destroyed, but in the end, your seed shall be blessed.

After my father finished speaking to them, he addressed the sons of Ishmael and his entire household.

When he finished speaking to them, he turned to Sam and said: Blessed are you and your seed; you shall inherit the land just like your brother Nephi. Your seed shall be numbered with his, and you shall be like your brother, and your seed like his. You shall be blessed all your days.

After my father, Lehi, spoke to all his household according to his feelings and the Spirit of the Lord within him, he grew old. He died, and he was buried.

Not long after his death, Laman, Lemuel, and the sons of Ishmael were angry with me because of the admonitions of the Lord. For I, Nephi, was compelled to speak to them according to His word. I had spoken many things to them, as had my father before his death. Many of these sayings are written on my other plates, for a more historical account is recorded on them. On these, I inscribe the matters of my soul, along with many scriptures engraved on the plates of brass.

My soul finds delight in the scriptures; my heart ponders them and records them for the learning and profit of my children. Behold, my soul delights in the things of the Lord, and my heart continually reflects on the things I have seen and heard. Nevertheless, despite the Lord's great goodness in showing me His marvelous works, my heart exclaims: O wretched man that I am!

Yes, my heart sorrows because of my flesh, and my soul grieves because of my iniquities. I am surrounded by temptations and sins that easily beset me. When I desire to rejoice, my heart groans because of my sins.

Nevertheless, I know in whom I have trusted. My God has been my support, leading me through afflictions in the wilderness and preserving me upon the waters of the great deep. He has filled me with His love, even to the consuming of my flesh. He has confounded my enemies, causing them to quake before me.

He has heard my cry by day and given me knowledge through visions in the night. By day, I have boldly prayed before Him. I have sent my voice on high, and angels have come down to minister to me. Upon the wings of His Spirit, my body has been carried away to exceedingly high mountains, and my eyes have beheld great things, even too great for man. Therefore, I was commanded not to write them.

If I have seen such great things, if the Lord, in His condescension to humanity, has visited men in such mercy, why should my heart weep, and my soul linger in the valley of sorrow? Why should my flesh waste away, and my strength slacken because of my afflictions? And why should I yield to sin because of my flesh? Why should I give in to temptations, allowing the evil one to have a place in my heart, destroying my peace and afflicting my soul? Why am I angry because of mine enemy?

Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give no more place for the enemy of my soul. Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions. Rejoice, O my heart, and cry unto the Lord, saying: O Lord, I will offer eternal praise to you; indeed, my soul will find joy in you, my God, the rock of my salvation.

O Lord, will you redeem my soul? Will you rescue me from the grasp of my enemies? Will you enable me to tremble at the sight of sin? May the gates of hell be continually closed before me, for my heart is broken, and my spirit is contrite! O Lord, will you not close the gates of your righteousness before me, so that I may walk in the low valley, being steadfast in the straightforward path! O Lord, will you envelop me in the robe of your righteousness! O Lord, will you make a way for my escape from my enemies! Will you guide my path in a straight manner! Will you not place obstacles in my way but instead clear my path before me, removing hindrances set by my enemy.

O Lord, I have placed my trust in you, and I will continue to trust in you forever. I will not rely on the strength of human flesh, for I am aware that those who trust in human strength are cursed. Indeed, cursed is the one who relies on people or makes flesh their strength.

Yes, I am confident that God will generously grant to those who ask. My God will grant my requests if I seek with sincerity; therefore, I will raise my voice to you; indeed, I will cry out to you, my God, the rock of my righteousness. Behold, my voice will ascend to you continually, my everlasting God. Amen.

Chapter Five.

I, Nephi, fervently prayed to the Lord my God, distressed by the increasing wrath of my brethren. Regrettably, their fury intensified to the point where they sought my life. They murmured against me, asserting: Our younger brother aims to rule over us, causing us much trouble. Let us slay him to avoid further affliction from his words. We will not accept him as our ruler; the right to rule over this people belongs to us, the elder brethren.

I refrain from recording all the words of their murmuring against me on these plates. It is sufficient to state that they indeed sought to take away my life.

The Lord warned me, Nephi, to depart from them and flee into the wilderness, along with all who would join me. Consequently, I, Nephi, took my family, Zoram and his family, Sam, my elder brother, and his family, and my younger brethren Jacob and Joseph, along with my sisters and all who believed in the warnings and revelations of God. They hearkened to my words.

We took our tents and whatever provisions we could carry and journeyed in the wilderness for many days. After a considerable journey, we pitched our tents. My people wished to name the place Nephi, and so we called it Nephi. Those with me adopted the name: The People of Nephi. We diligently observed the judgments, statutes, and commandments of the Lord, following the law of Moses.

The Lord was with us, and we prospered exceedingly. We sowed and reaped abundantly, and we began to raise various flocks, herds, and animals. I brought the records engraved on the plates of brass and the ball or compass prepared by the Lord for my father. We thrived and multiplied in the land.

Fearing the enmity of the people now called Lamanites, I took Laban's sword and crafted many swords after its manner, to prevent their potential attack on us, for I knew their hatred towards me, my children, and my people.

I taught my people to build structures and work with wood, iron, copper, brass, steel, gold, silver, and precious ores we found in great abundance. I constructed a temple, following the pattern of Solomon's temple, although it lacked the abundance of precious materials. Nonetheless, the workmanship was exceedingly fine. I encouraged my people to be industrious and work with their hands.

Although they desired me to be their king, I, Nephi, preferred them to have no king. Nevertheless, I did what I could for them within my power. The Lord's words concerning me, that I should be their ruler and teacher, were fulfilled. I had been their ruler and teacher according to the Lord's commandments until the time they sought to take my life. Consequently, the Lord's word was realized, declaring that as they refused to heed my words, they would be cut off from the Lord's presence, and indeed, they were cut off.

The Lord brought a severe curse upon them due to their iniquity. Their hearts had hardened like flint. Although fair, delightsome, and white, the Lord caused a skin of blackness to come upon them, making them abhorrent to my people. The Lord declared: I will cause them to be loathsome unless they repent of their iniquities. Those who mixed with their seed would be cursed with the same curse, as the Lord had spoken.

Because of the curse, they became an idle people, full of mischief and cunning, seeking beasts of prey in the wilderness. The Lord told me that they would be a scourge to my seed, stirring them up to remember Him. If they failed to remember Him, the Lord would use the Lamanites to scourge them to destruction.

I consecrated Jacob and Joseph as priests and teachers over my people. We lived in a manner of happiness. Thirty years had elapsed since we left Jerusalem. I had maintained records on my plates up to this point.

The Lord commanded me to make other plates and engrave many good things upon them for the profit of my people. Obedient to the Lord's command, I, Nephi, made these plates and engraved what was pleasing unto God. If my people delight in the things of God, they will also be pleased with the engravings on these plates. For a more detailed history of my people, they must search my other plates.

It suffices to say that forty years had passed, and we had already experienced wars and contentions with our brethren.

Chapter Six.

Jacob, Nephi's brother, speaks to the people of Nephi: My cherished brethren, I am Jacob, called and ordained by God after His holy order, consecrated by my brother Nephi, whom you regard as a king or protector, relying on him for safety. You are aware that I have spoken to you extensively. Nevertheless, I address you again, earnestly desiring the welfare of your souls. My concern for you is great, as you well know. I have diligently exhorted and taught you the words of my father, sharing insights on all things written since the creation of the world.

Now, I wish to speak to you about present and future matters. I will read the words of Isaiah, as my brother Nephi desired. I do this for your benefit, that you may learn and glorify the name of your God. The words I will read are those Isaiah spoke concerning the entire house of Israel. They can

be likened unto you, for you are of the house of Israel. Many of Isaiah's words can be applied to you because you belong to the house of Israel.

Here are the words: Thus says the Lord God: I will lift up my hand to the Gentiles, and set up my standard to the people; they shall bring your sons in their arms, and your daughters shall be carried upon their shoulders. Kings shall be your nursing fathers, and their queens your nursing mothers; they shall bow down to you with their faces toward the earth and lick up the dust of your feet; and you shall know that I am the Lord; those who wait for me shall not be ashamed.

Now, I, Jacob, would like to offer some insights into these words. The Lord has revealed to me that those who were in Jerusalem, our place of origin, have been slain and taken captive. Nevertheless, the Lord has shown me that they will return. He has also revealed that the Lord God, the Holy One of Israel, will manifest Himself in the flesh to them. After this manifestation, they will scourge and crucify Him, fulfilling the words of the angel who spoke to me.

When they harden their hearts and stiffen their necks against the Holy One of Israel, the judgments of the Holy One will come upon them. A day will arrive when they will be smitten and afflicted. Following their dispersion, as the angel declared, many will suffer in the flesh but will not be allowed to perish due to the prayers of the faithful. They will be scattered, smitten, and hated, yet the Lord will show mercy. When they come to know their Redeemer, they will be gathered to the lands of their inheritance.

Blessed are the Gentiles, as prophesied, for if they repent and do not oppose Zion, avoiding alignment with the great and abominable church, they will be saved. The Lord God will fulfill His covenants with His children, as the prophet foretold.

Those who oppose Zion, and the covenant people of the Lord will lick the dust of their feet, and the people of the Lord will not be ashamed. The people of the Lord are those who wait for Him, eagerly anticipating the Messiah's coming.

According to the prophet's words, the Messiah will manifest Himself a second time to recover them. He will appear in power and great glory, destroying their enemies on the day they believe in Him. He will not destroy those who believe in Him. However, those who do not will be destroyed by fire, tempest, earthquakes, bloodshed, pestilence, and famine. They will then acknowledge the Lord as God, the Holy One of Israel. Can the prey be taken from the mighty, or the lawful captive delivered?

But the Lord declares: Even the captives of the mighty will be taken away, and the prey of the terrible will be delivered; for the Mighty God will save His covenant people. The Lord says: I will contend with those who contend with you—I will feed those who oppress you with their own flesh; they will be intoxicated with their own blood as if it were sweet wine. All flesh will recognize that I, the Lord, am your Savior and Redeemer, the Mighty One of Jacob.

Chapter Seven.

The Lord declares: Have I rejected or cast you off forever? Is there a written document of divorce from your mother? To whom have I sold you, or to which creditor have I surrendered you? You have sold yourselves for your iniquities, and your mother has been set aside for your transgressions.

When I came, there was no one, and when I called, there was no one to answer. O house of Israel, is my hand too short to redeem, or do I lack the power to deliver? At my rebuke, I can dry up the sea, turn their rivers into a wilderness, make their fish stink due to dried-up waters, and cause them to die of thirst. I cover the heavens with darkness and make sackcloth their garment.

The Lord God has given me the tongue of the learned to speak a timely word to you, O house of Israel. He wakes me morning by morning; He awakens my ear to listen like the learned. The Lord God has opened my ear, and I have not rebelled nor turned away. I offered my back to those who struck me, and my cheeks to those who pulled out my beard. I did not hide my face from shame and spitting.

The Lord God will help me; thus, I will not be confounded. I have set my face like a flint, knowing that I will not be ashamed. The Lord is near and justifies me. Who will argue against me? Let us stand together. Who is my adversary? Let him come near, and I will defeat him with the strength of my words. For the Lord God will support me.

All who condemn me will grow old like a garment, consumed by moths. Who among you fears the Lord, obeys the voice of His servant, walks in darkness, and has no light? All who kindle fires and surround themselves with sparks, walk in the light of your fire and the sparks you have ignited. This is what you will receive from my hand: you will lie down in sorrow.

Chapter Eight.

Listen to me, you who pursue righteousness. Look to the rock from which you were hewn and to the hole of the pit from which you were dug. Consider Abraham, your father, and Sarah, who bore you; for I called him alone and blessed him.

The Lord will comfort Zion; He will comfort all her desolate places. He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness will be found there, along with thanksgiving and the voice of melody.

Listen to me, my people; give ear to me, O my nation, for a law will proceed from me, and I will establish my judgment as a light for the people. My righteousness is near; my salvation has gone forth, and my arm will judge the people. The islands will wait for me, and on my arm they will trust.

Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens will vanish away like smoke, and the earth will grow old like a garment. Those who dwell therein will die in like manner. But my salvation will be forever, and my righteousness will not be abolished.

Listen to me, you who know righteousness, the people in whose heart I have written my law: do not fear the reproach of men, nor be afraid of their reviling. For the moth will eat them up like a garment, and the worm will consume them like wool. But my righteousness will be forever, and my salvation from generation to generation.

Awake, awake! Put on strength, O arm of the Lord; awake as in the ancient days. Are you not the one who has cut Rahab and wounded the dragon? Are you not the one who has dried the sea, the waters of the great deep, making the depths of the sea a way for the ransomed to pass over?

The redeemed of the Lord will return, coming with singing to Zion. Everlasting joy and holiness will be upon their heads, and they will obtain gladness and joy. Sorrow and mourning will flee away. I am he; yes, I am he who comforts you. Why should you fear mortal man, who will die, and the son of man, who will become like grass? You have forgotten the Lord your Maker, who stretched out the heavens and laid the foundations of the earth. You have lived in constant fear every day because of the fury of the oppressor, as if he were ready to destroy. But where is the fury of the oppressor?

The captive exile hurries to be released, not to die in the pit or have his bread fail. But I am the Lord your God, whose waves roared; the Lord of Hosts is my name. I have put my words in your mouth and covered you in the shadow of my hand, so that I may plant the heavens and lay the foundations of the earth, saying to Zion: You are my people.

Awake, awake, stand up, O Jerusalem, who has drunk from the hand of the Lord the cup of His fury—you have drunk the dregs of the cup of trembling wrung out—There is no one to guide her among all the sons she has borne, nor is there anyone to take her by the hand among all the sons she has brought up.

These two sons have come to you, who shall be sorry for you (your desolation and destruction, and the famine and the sword) and by whom shall I comfort you? Your sons have fainted, except these two; they lie at the head of all the streets, like a wild bull in a net, full of the fury of the Lord, the rebuke of your God.

Therefore, hear now this, you afflicted and drunken, but not with wine: Thus says your Lord, the Lord and your God who pleads the cause of His people: Behold, I have taken out of your hand the cup of trembling, the dregs of the cup of my fury; you shall no more drink it again. But I will put it into the hand of those who afflict you, who have said to your soul: Bow down, that we may go over—and you have laid your body as the ground and as the street to those who went over.

Awake, awake, put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into you the uncircumcised and the unclean. Shake yourself from the dust; arise, sit down, O Jerusalem; loose yourself from the bonds of your neck, O captive daughter of Zion.

Chapter Nine.

Now, my beloved people, I have shared these insights with you so that you may understand the covenants of the Lord, the agreements He has made with the entire house of Israel—He has communicated with the Jews through His holy prophets, from the very beginning, spanning generations, until the time when they will be restored to the true church and fold of God. At that time, they will be gathered to their lands of inheritance and firmly established in all the promised lands. I share these things with you so that you may rejoice and lift up your heads eternally, due to the blessings that the Lord God will bestow upon your children.

I am aware that many of you have sought to understand future events. Therefore, I know that you are aware that our physical bodies will waste away and die. Yet, in our bodies, we shall see God. You also know that He will reveal Himself to those in Jerusalem, from where we came. This is fitting, for it is necessary that the great Creator allows Himself to be subject to humanity in the flesh and to die for all, so that all may become subject to Him.

Because death has affected all due to the merciful plan of the great Creator, there must be a power of resurrection. This resurrection is necessary because of the fall, and the fall occurred due to transgression. As a result, when humanity fell, they were cut off from the presence of the Lord. Thus, there must be an infinite atonement; otherwise, this corruption could not transform into incorruption. Therefore, the first judgment on humanity had to be eternal. Without an infinite atonement, this flesh would have decayed and never risen again.

Oh, the wisdom, mercy, and grace of God! If the flesh did not rise again, our spirits would have become subject to that angel who fell from the presence of the Eternal God and became the devil, and we would have become devils—angels to a devil, shut out from the presence of our God, remaining with the father of lies, in misery resembling him. This being beguiled our first parents, transforming himself into an angel of light, stirring up mankind to secret combinations of murder and various dark works.

How great is the goodness of our God, who prepares a way for our escape from the clutches of this dreadful monster—death and hell, which I call the death of the body and the death of the spirit. Due to the deliverance by our God, the Holy One of Israel, the temporal death, which is the grave, will deliver up its dead. Similarly, the spiritual death, which is hell, will deliver up its dead. Both death and hell must release their captives. The grave must release its captive bodies, and the bodies and spirits of humans will be restored to each other. This restoration occurs through the power of the resurrection of the Holy One of Israel.

How magnificent is the plan of our God! On the other hand, the paradise of God must release the spirits of the righteous, and the grave must release the bodies of the righteous. The spirit and body are then reunited, and all humans become incorruptible and immortal, living souls with perfect knowledge. Consequently, we will have perfect knowledge of all our guilt, uncleanness, and nakedness. The righteous will have a perfect knowledge of their joy and righteousness, clothed in purity, even the robe of righteousness.

When all humans transition from the first death to life and become immortal, they must stand before the judgment-seat of the Holy One of Israel. The judgment will follow, and each individual must be judged according to God's holy judgment. I solemnly declare, as the Lord lives, for the Lord God has spoken, and His eternal word cannot pass away: the righteous will remain righteous, and the wicked will remain wicked. Those who are filthy are the devil and his angels. They will go into everlasting fire prepared for them, and their torment is like a lake of fire and brimstone, with flames ascending forever and ever.

Oh, the greatness and justice of our God! He executes all His words, for they have come from His mouth, and His law must be fulfilled. Behold, the righteous—the saints of the Holy One of Israel, who have endured the challenges of the world and scorned its shame—will inherit the kingdom of God, prepared for them from the foundation of the world. Their joy will be full forever.

Oh, the magnitude of the mercy of our God, the Holy One of Israel! He delivers His saints from that dreadful monster—the devil, death, hell, and the lake of fire and brimstone, which is endless torment.

How great is the holiness of our God! He knows all things, and there is nothing He does not know. He enters the world to save all if they heed His voice. He endures the pains of all—men, women, and children—belonging to the family of Adam. He endures this so that the resurrection may come to all, allowing them to stand before Him on the great judgment day. He commands all to repent, be baptized in His name, and have perfect faith in the Holy One of Israel, or else they cannot be saved in the kingdom of God. Those who refuse to repent, believe in His name, be baptized, and endure to the end will be damned. This, the Lord God, the Holy One of Israel, has spoken.

Therefore, He has established a law. Where there is no law, there is no punishment; where there is no punishment, there is no condemnation; and where there is no condemnation, the mercies of the Holy One of Israel claim them because of the atonement. They are delivered by His power. The atonement satisfies the demands of justice for those who have not received the law. Thus, they are delivered from the awful monsters—death, hell, the devil, and the lake of fire and brimstone, which is endless torment. They are restored to the God who gave them breath—the Holy One of Israel.

Woe unto those who have received the law, who have all the commandments of God like us and transgress them, wasting the days of their probation! Their state is awful. Oh, the cunning plan of the evil one! The vanity, frailties, and foolishness of people! When they are learned, they think they

are wise, not heeding the counsel of God. They set it aside, presuming to know by themselves, and their wisdom becomes foolishness. They will perish. To be learned is good if they heed God's counsel.

Woe unto the rich, who are rich in worldly possessions! Because of their riches, they despise the poor, persecute the meek, and their hearts are attached to their treasures. Consequently, their treasure becomes their god, and it will perish with them.

Woe unto the deaf who refuse to hear; they shall perish. Woe unto the blind who refuse to see; they shall perish also. Woe unto the uncircumcised of heart, for a knowledge of their iniquities shall smite them at the last day. Woe unto the liar, for he shall be thrust down to hell. Woe unto the murderer who deliberately kills, for he shall die. Woe unto those who commit whoredoms, for they shall be thrust down to hell. Yes, woe unto those who worship idols, for the devil of all devils delights in them. In conclusion, woe unto all who die in their sins, for they shall return to God, behold His face, and remain in their sins.

O, remember the dreadfulness of transgressing against the Holy God and yielding to the temptations of the cunning one. Recall that to be carnally-minded leads to death, while being spiritually-minded results in eternal life.

My beloved in the faith, hearken to my words. Remember the greatness of the Holy One of Israel. Do not accuse me of speaking harshly, for if you do, you will revile against the truth. I have conveyed the words of your Maker. I understand that the words of truth are severe against all uncleanness, but the righteous do not fear them, for they love the truth and remain unshaken.

Therefore, come unto the Lord, the Holy One. Remember that His paths are righteous. The way for man may be narrow, but it lies straight before him, and the keeper of the gate is the Holy One of Israel. He has no servants there, and there is no other way except through the gate. He cannot be deceived, for the Lord God is His name. Whosoever knocks, to him He will open. The wise, learned, and rich—who are puffed up because of their knowledge and wisdom—are despised by Him. Unless they cast away these things, consider themselves fools before God, and humble themselves, He will not open unto them. The things of the wise and prudent shall be hidden from them forever, including the happiness prepared for the saints.

Oh my people, remember my words. I am shaking my garments before you. I pray to the God of my salvation, asking Him to scrutinize me with His all-searching eye. Thus, you will know on the last day, during the judgment of works, that the God of Israel witnessed me shaking off your iniquities from my soul. I stand before Him in brightness, free from your blood.

O, my beloved, turn away from your sins. Break free from the chains of the one who seeks to bind you. Come to the God who is the rock of your salvation. Prepare your souls for that glorious day when justice will be administered to the righteous—the day of judgment. So that you may not shrink in fear, remember not your awful guilt perfectly. Do not be compelled to exclaim: Holy, holy are thy judgments, O Lord God Almighty, but I know my guilt. I transgressed thy law, and my transgressions are mine. The devil has obtained me, and I am a prey to his awful misery.

Is it expedient for me to awaken you to the harsh reality of these things? Would I distress your souls if your minds were pure? Would I be plain with you according to the plainness of the truth if you were free from sin? If you were holy, I would speak to you of holiness. But as you are not holy and you regard me as a teacher, it is expedient that I teach you about the consequences of sin. My soul abhors sin, and my heart delights in righteousness. I will praise the holy name of my God.

Come, everyone who thirsts, come to the waters; and he who has no money, come buy and eat. Yes, come buy wine and milk without money and without price. Do not spend money on worthless

things, nor your labor on that which cannot satisfy. Listen diligently to me, remember the words I have spoken, and come to the Holy One of Israel. Feast on that which does not perish, nor can be corrupted, and let your soul delight in abundance.

Remember the words of your God. Pray to Him continually by day, give thanks to His holy name by night, and let your hearts rejoice. Consider the greatness of the covenants of the Lord, His condescensions to the children of men, and the promises He has made to preserve our seed, that they may become a righteous branch unto the house of Israel in future generations.

I would like to speak more to you. But on the morrow, I will declare the remainder of my words. Amen.

Chapter Ten.

Now, I, Jacob, address you once again, my cherished brethren, concerning this righteous branch of which I have spoken. The promises we have received pertain to us in our mortal state. It has been revealed to me that, despite the peril of many of our children perishing due to unbelief, God, in His mercy, will be compassionate to many. Our children will be restored, attaining the true knowledge of their Redeemer.

Thus, as I mentioned earlier, it is necessary for Christ—whose name, as revealed to me by an angel on the last night, should be known—to come among the Jews, a people among the most wicked of the world. They will crucify Him, as it is in harmony with God’s divine plan, for there is no other nation on earth that would crucify their God. If such mighty miracles were performed among other nations, they would repent and acknowledge Him as their God. However, due to priestcraft and iniquities, those in Jerusalem will resist Him, leading to His crucifixion.

Consequently, destructions, famines, pestilences, and bloodshed will befall them because of their iniquities. Those who survive will be scattered among all nations. Yet, the Lord God declares: When the day comes that they believe in Me as Christ, I have covenanted with their fathers that they will be restored in the flesh on the earth, to the lands of their inheritance. They will be gathered from their long dispersion, from the isles of the sea and the four corners of the earth.

The nations of the Gentiles will play a significant role, great in the eyes of God, in facilitating their return to the lands of their inheritance. The kings of the Gentiles will serve as nurturing fathers, and their queens as nurturing mothers. Therefore, the promises of the Lord to the Gentiles are extensive, as He has spoken, and who can dispute it?

Yet, God designates this land as a land of inheritance for you, and the Gentiles will be blessed upon it. This land will be a land of liberty for the Gentiles, without kings raising up among them. I will fortify this land against all other nations. Those who fight against Zion will perish, declares God. Those who raise up a king against me will perish. I, the Lord, the King of heaven, will be their eternal King and a perpetual light to those who hear my words.

Therefore, to fulfill the covenants I have made with humanity while they are in the flesh, I must destroy secret works of darkness, murders, and abominations. Anyone who fights against Zion—Jew or Gentile, bond or free, male or female—will perish, as they are the whore of all the earth. God declared: Those who are not for me are against me. I will fulfill the promises I made to humanity, to do unto them while they are in the flesh.

Therefore, my beloved brethren, God says: I will afflict your seed by the hand of the Gentiles. Nevertheless, I will soften the hearts of the Gentiles to be like fathers to them. Thus, the Gentiles will be blessed and numbered among the house of Israel. Consequently, I will consecrate this land to your

seed and those numbered among your seed forever, as it is a choice land above all others. Thus, all who dwell upon it shall worship me, declares God.

Now, my beloved brethren, recognizing the great knowledge our merciful God has granted us concerning these matters, let us remember Him and set aside our sins. Let us not hang down our heads, for we are not cast off. Although driven from the land of our inheritance, we have been led to a better land, with the sea as our path, and we are upon an isle of the sea. The promises of the Lord are abundant for those on the isles of the sea. When it mentions isles, it implies more, inhabited by our brethren. For the Lord God, according to His will and pleasure, has periodically led away individuals from the house of Israel. And now, the Lord remembers all those who have been broken off, including us.

Therefore, cheer up your hearts and remember that you are free to act for yourselves—choosing the path of everlasting death or the way of eternal life. Hence, my beloved brethren, reconcile yourselves to the will of God, not to the will of the devil and the flesh. Remember, after being reconciled to God, it is only through the grace of God that you are saved. May God, by the power of the resurrection, raise you from dying and, through the atonement, deliver you from everlasting death, receiving you into the eternal kingdom of God, where you may praise Him through divine grace. Amen.

Chapter Eleven.

At that time, Jacob spoke many more things to my people; however, I have chosen to write only these, as they suffice for me.

Now, I, Nephi, am writing more of the words of Isaiah because my soul takes delight in his words. I intend to liken his words to my people and send them forth to all my children, for he truly saw my Redeemer, just as I have seen Him. My brother, Jacob, has also seen Him as I have. Therefore, I will send their words to my children to demonstrate to them the truthfulness of my words. By the testimony of three, God has said: I will establish my word. Yet, God sends more witnesses and validates all His words.

My joy lies in proving to my people the truth of the coming of Christ. The law of Moses has been given for this purpose, and all things bestowed by God from the beginning of the world to humanity are a representation of Him. Furthermore, my soul delights in the covenants the Lord made with our fathers. I find joy in His grace, justice, power, and mercy within the grand and eternal plan for deliverance from death. I take pleasure in demonstrating to my people that unless Christ comes, all men will perish. Without Christ, there is no God; and without God, we do not exist, as there could be no creation. But there is a God, and He is Christ, who will come in the fullness of His own time.

Now, I am recording some of the words of Isaiah, so those of my people who read these words may lift up their hearts and rejoice for all men. These are the words, and you may find their relevance to yourself and all men.

Chapter Twelve.

This is the message that Isaiah, the son of Amoz, received regarding Judah and Jerusalem: In the last days, the Lord's house will be established as the highest among the mountains, exalted above the hills, and all nations will flow towards it. Many people will say: Come, let us go up to the mountain of the Lord, to the house of the God of Jacob. He will teach us His ways, and we will walk in His paths. From Zion, the law will go forth, and the word of the Lord from Jerusalem.

He will judge among the nations, rebuke many people, and they will turn their swords into plowshares, and their spears into pruning hooks. Nations will no longer lift up swords against each other, nor will they learn the ways of war.

O house of Jacob, come and let us walk in the light of the Lord; for you have all gone astray, each one following his wicked ways. Therefore, O Lord, you have forsaken your people, the house of Jacob, as they seek guidance from the east, listen to soothsayers like the Philistines, and take pleasure in the children of strangers. Their land is filled with silver and gold, with endless treasures, horses, and chariots. Idols abound in their land, and they worship the work of their own hands, crafted by their fingers. The common man does not bow down, and the great man does not humble himself; therefore, do not forgive them.

Wicked ones, enter into the rock, hide in the dust, for the fear of the Lord and the glory of His majesty will strike you. The pride of man will be humbled, and the haughtiness of men will be brought low; the Lord alone will be exalted on that day. The day of the Lord of Hosts is coming upon all nations, including the proud and lofty, bringing them low. This day will also come upon the cedars of Lebanon, the oaks of Bashan, high mountains, hills, lifted-up nations, and every people. It will reach every high tower, every fortified wall, every ship of the sea, and every ship of Tarshish, as well as every beautiful picture.

The loftiness of man will be brought low, and the haughtiness of men will be leveled; the Lord alone will be exalted on that day. Idols will be completely abolished. People will seek refuge in the holes of rocks and caves of the earth, as the fear of the Lord and the glory of His majesty strike them when He arises to shake the earth terribly. On that day, people will cast away their idols of silver and gold, made for worship, to the moles and bats. They will hide in the clefts of boulders and the tops of ragged rocks, as the fear of the Lord and the majesty of His glory strike them when He arises to shake the earth terribly. Cease to rely on man, whose breath is in his nostrils, for what account is he to be given?

Chapter Thirteen.

Behold, the Lord, the Almighty, takes away from Jerusalem and Judah the essential provisions—bread and water, the strong and valiant, the judge, the prophet, the wise, and the aged. The leaders of fifty, the honorable, the counselors, the skilled artisans, and the eloquent speakers—all will be removed.

Children will rise to positions of authority, and infants will rule over them. The people will oppress one another, and neighbors will mistreat each other. The youth will disdain the elderly, and the lowly will show disrespect to the honorable.

In that day, someone will grasp the garment of another and say: You have clothing, be our ruler, and let not this ruin be under your charge.

But he will decline, saying: I am not a healer; my house lacks bread and clothing. I cannot be a ruler.

Jerusalem is in ruins, and Judah has fallen because their words and actions have defied the Lord and provoked His glorious gaze. Their faces reveal the witness against them, exposing their sin akin to Sodom.

They cannot conceal it—woe to their souls, for they have brought evil upon themselves! To the righteous, proclaim peace and well-being, for they shall reap the fruit of their deeds. Woe to the wicked, for they shall perish, reaping the consequences of their deeds! My people, children are oppressing them,

and women are ruling over them. O my people, those who lead you have misled and deviated you from the right path.

The Lord arises to plead and stands to judge the people. He will bring judgment upon the elders and leaders of His people, for they have devoured the vineyard and plundered the poor in their dwellings. What are you doing? You crush my people and grind the faces of the poor, says the Lord God of Hosts.

Furthermore, the Lord declares: Because the daughters of Zion are arrogant, walking with outstretched necks and seductive eyes, mincing as they go, making a tinkling sound with their feet—Therefore, the Lord will afflict the crown of the daughters of Zion with sores, and He will expose their private parts. On that day, the Lord will remove their fine jewelry—headbands, cauls, crescent-shaped ornaments; Chains, bracelets, and veils; Bonnets, leg ornaments, headbands, tablets, and earrings; Rings, nose rings; Changeable garments, mantles, wimples, and satchels; Mirrors, linen garments, turbans, and shawls. Instead of a sweet fragrance, there will be a foul odor; instead of a belt, a rope; instead of well-groomed hair, baldness; instead of fine clothing, sackcloth; and burning instead of beauty.

Your men will fall by the sword, and your warriors in battle. Her gates will lament and mourn; she will be desolate and sit on the ground.

Chapter Fourteen.

On that day, seven women will seek the companionship of one man, declaring: We will provide our own sustenance and clothing; only let us bear your name to remove our disgrace.

In that day, the branch of the Lord will be splendid and glorious, and the produce of the land will be exceptional and attractive to those who have survived among Israel. Those who remain in Zion then, and linger in Jerusalem, will be regarded as holy; each one whose name is recorded among the living in Jerusalem. When the Lord has cleansed away the impurity of the daughters of Zion and purged the bloodstains from Jerusalem, it will be accomplished by the spirit of judgment and the spirit of burning.

The Lord will create over every dwelling place on Mount Zion, and her assemblies, a cloud and smoke by day, and the brightness of a flaming fire by night; for a protective canopy will be over all the splendor of Zion. There will be a shelter as a refuge from the heat during the day and a place of protection, covering from storm and rain.

Chapter Fifteen.

At that time, I will sing a song about my beloved's vineyard: My beloved has a vineyard on a fertile hill. He protected it, cleared away the stones, planted the finest vines, built a tower in its midst, and even dug a winepress. Yet, when he anticipated good grapes, it yielded wild fruit.

Now, inhabitants of Jerusalem and people of Judah, please judge between me and my vineyard. What more could have been done for my vineyard that I haven't done? Why, when I expected good grapes, did it yield wild ones? So, I will tell you what I will do to my vineyard: I will remove its hedge, and it will be consumed; I will break down its wall, and it will be trampled. I will turn it into a wasteland; it won't be pruned or cultivated, and thorns and briars will grow. I will also command the clouds not to rain on it. The vineyard of the Lord of Hosts is the house of Israel, and the men of Judah are his delightful plant. He looked for justice but saw oppression; for righteousness, but heard a cry.

Woe to those who add house to house and join field to field until there is no room and they alone live in the land! I heard the Lord of Hosts declare: Truly, many houses will become desolate. Large and beautiful cities will be without inhabitants. Indeed, ten acres of vineyard will yield only one bath, and a homer of seed will yield only an ephah.

Woe to those who rise early in the morning to pursue strong drink, who stay up late at night till they are inflamed with wine! They have harps, lyres, tambourines, flutes, and wine at their feasts, but they don't regard the Lord's activity or see the work of His hands.

As a consequence, my people are in captivity due to their lack of knowledge; their honorable men are starving, and their multitude is parched with thirst. Thus, the realm of hell has expanded, and its jaws have opened limitlessly to engulf their glory, multitude, pomp, and the joyful revelers. Both the mean and the powerful will be brought low, and the proud will be humbled. However, the Lord of Hosts will rise to prominence through His just judgment, and the holy God will be revered through righteous actions. In that time, lambs will graze in their customary pastures, and the desolate places of the wealthy will be consumed by strangers.

Woe to those who drag iniquity with cords of deceit and pull sin along with cart ropes, to those who say: Let Him hurry up and do His work quickly so that we can see it! Let the plan of the Holy One of Israel take place so that we can know it!

Woe to those who call evil good and good evil, who substitute darkness for light and light for darkness, who substitute bitter for sweet and sweet for bitter! Woe to those who are wise in their own opinion and clever in their own sight! Woe to those who are heroes at drinking wine, who acquit the guilty for a bribe and deprive the innocent of justice.

Therefore, as a tongue of fire consumes straw and as dry grass shrivels in the flame, so their roots will become like something rotten and their blossoms will blow away like dust, for they have rejected the instruction of the Lord of Hosts and despised the word of the Holy One of Israel. Therefore, the Lord's anger is against His people. He raised His hand against them and struck them; the mountains quaked, and their corpses were like garbage in the streets. In all this, His anger has not turned away, and His hand is still raised.

He raises a signal flag for the distant nations and whistles to them from the ends of the earth. Look—how quickly and swiftly they come! None of them grows weary or stumbles; no one slumbers or sleeps. No belt is loose, and no sandal strap broken. Their arrows are sharpened, and all their bows strung. Their horses' hooves are like flint; their chariot wheels are like a whirlwind. Their roaring is like a lion's; they roar like young lions; they growl and seize their prey, and no one can rescue it. On that day they will roar against them, like the roaring of the sea. When one looks at the land, there will be darkness and distress; light will be obscured by clouds on the horizon.

Chapter Sixteen.

In the year that King Uzziah passed away, I beheld the Lord seated on a throne, lofty and exalted, and His robe filled the temple. Seraphim stood above Him; each had six wings, with two they veiled their faces, with two they covered their feet, and with two they soared. They called out to one another, saying: Holy, holy, holy is the Lord of Hosts; the whole earth is filled with His glory. The foundations of the doorways trembled at the sound of their voices, and the house was filled with smoke.

Then I declared: Woe is me! I am undone, for I am a man of unclean lips, and I dwell among a people of unclean lips. Yet my eyes have seen the King, the Lord of Hosts. A seraphim then flew to

me, holding a live coal in his hand taken from the altar with tongs. He touched my mouth with it, saying: See, this has touched your lips; your iniquity is taken away, and your sin is purged.

Then I heard the voice of the Lord, saying: Whom shall I send, and who will go for us? And I replied: Here am I; send me. He said: Go and tell this people—Though you hear, you will not understand; though you see, you will not perceive. Make the heart of this people calloused, make their ears dull, and shut their eyes—lest they see with their eyes, hear with their ears, understand with their hearts, and turn and be healed.

I then asked: Lord, how long? And He answered: Until the cities are laid waste without inhabitants, houses without people, and the land is utterly desolate. The Lord will remove people far away, and there will be a great forsaking in the midst of the land. Yet there will be a tenth, and they will return and be consumed like a teil tree or an oak whose stump remains when they shed their leaves; so the holy seed will be the substance of the land.

Chapter Seventeen.

In the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, Rezin, king of Syria, and Pekah, the son of Remaliah, king of Israel, went up to wage war against Jerusalem but were unable to prevail. The house of David received word; Syria has formed an alliance with Ephraim. The hearts of Ahaz and his people shook like the trees in the wind.

Then the Lord spoke to Isaiah, Go out to meet Ahaz, you and Shearjashub your son, at the end of the conduit of the upper pool on the highway to the fuller's field. Say to him, Be careful, be calm, and do not fear. Do not let your heart be faint because of the two tails of these smoking firebrands—Rezin of Syria, and the son of Remaliah. They have devised evil plans against you, saying: Let us go up against Judah, harass it, and let us make a breach in its walls for ourselves and set up a king over it; the son of Tabeal.

Thus says the Lord God: It will not stand, nor will it happen. For the head of Syria is Damascus, and the head of Damascus is Rezin. Within sixty-five years, Ephraim will be too shattered to be a people. The head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you do not believe, you will not stand firm.

The Lord spoke again to Ahaz: Ask a sign of the Lord your God—ask it either in the depth or in the height above. But Ahaz said, I will not ask, nor will I test the Lord. He replied, Listen, O house of David! Is it too little for you to weary men, that you also weary my God?

Therefore, the Lord Himself will give you a sign: Behold, a virgin will conceive and bear a son, and she will call His name Immanuel. He will eat butter and honey when He knows to refuse evil and choose good. For before the child knows to refuse evil and choose good, the land you dread will be abandoned by both her kings. The Lord will bring upon you, your people, and your father's house such days as have not come since Ephraim separated from Judah—the king of Assyria. In that day, the Lord will whistle for the fly in the remotest part of Egypt and for the bee in the land of Assyria. They will all come and settle in the desolate valleys, in the crevices of the rocks, on all the thorns, and in every pasture. On that day, the Lord will use a razor hired from beyond the Euphrates—the king of Assyria—to shave the hair of your head and the hair of your feet, and to remove your beard as well.

On that day, a man will rear a young cow and two sheep. And from the abundance of milk they give, he will eat butter. For everyone left in the land will eat butter and honey. On that day, in every place where a thousand vines worth a thousand silver shekels once stood, there will be only briars and thorns. With arrows and bows, people will come, for all the land will become briars and thorns. No

hills that were once cultivated with the hoe will be visited with fear of briers and thorns, but they will become a place for oxen to roam and for lesser cattle to trample.

Chapter Eighteen.

Furthermore, the word of the Lord instructed me: Take a large scroll and write on it with a man's pen concerning Maher-shalal-hash-baz. So, I enlisted reliable witnesses to testify—Uriah the priest and Zechariah the son of Jeberechiah. Then I went to the prophetess, and she conceived and gave birth to a son. The Lord said to me: Name him Maher-shalal-hash-baz. For before the child knows how to cry: My father or My mother, the wealth of Damascus and the spoils of Samaria will be carried away before the king of Assyria.

The Lord spoke to me again, saying: Because this people rejects the gently flowing waters of Shiloah and rejoices in Rezin and Remaliah's son, Therefore, the Lord will bring against them mighty and numerous waters, even the king of Assyria and all his glory. It will rise over all its channels and overflow all its banks. It will sweep through Judah, overflowing and engulfing it, reaching up to the neck. The spreading of its wings will cover the breadth of your land, O Immanuel.

Band together, O peoples, and be shattered; give ear, all you distant lands; gird yourselves, and be shattered; gird yourselves, and be shattered. Take counsel together, but it will come to nothing; speak a word, but it will not stand, for God is with us. For the Lord spoke to me with a strong hand, warning me not to walk in the way of this people, saying: Do not call everything a conspiracy that these people call a conspiracy; do not fear what they fear, and do not dread it. The Lord of Hosts, Him you shall sanctify; let Him be your fear, and let Him be your dread. He will be a sanctuary, but a stone of stumbling and a rock of offense to both houses of Israel, a trap and a snare to the inhabitants of Jerusalem. Many among them will stumble and fall, be broken and ensnared, and be captured.

Bind up the testimony, seal the law among my disciples. I will wait for the Lord, who is hiding His face from the house of Jacob, and I will look for Him. Here am I and the children whom the Lord has given me for signs and wonders in Israel from the Lord of Hosts, who dwells on Mount Zion.

When they say to you: Consult the spirits of the dead and the wizards who peep and mutter, should not a people consult their God? Should they consult the dead on behalf of the living? To the law and to the testimony; and if they do not speak according to this word, there will be no dawn for them. Distressed and hungry, they will roam through the land; when they are famished, they will become enraged and, looking upward, will curse their king and their God.

Then they will look toward the earth and see only distress, darkness, and the gloom of anguish; and they will be thrust into thick darkness.

Chapter Nineteen.

Nevertheless, the obscurity will not be as it was during her distress when initially he lightly afflicted the land of Zebulun and the land of Naphtali. Later, he more severely afflicted it along the route of the Red Sea beyond Jordan in Galilee of the nations.

The people who walked in darkness have witnessed a great light; those dwelling in the land of the shadow of death, upon them, the light has shined. You have multiplied the nation and increased their joy—they rejoice before you as in the harvest, and like people celebrating the division of spoils. For you have shattered the yoke of their burden and the staff of their shoulder, the rod of their oppressor. The battles of warriors are marked by tumultuous noise and garments soaked in blood, but this shall be accompanied by burning and fuel of fire.

For to us, a child is born, to us, a son is given; and the government will rest upon his shoulder. He will be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of government and peace, there will be no end, upon the throne of David and over his kingdom, to establish and uphold it with justice and righteousness from that time onward and forevermore. The zeal of the Lord of Hosts will bring this about.

The Lord sent his word to Jacob, and it has come upon Israel. And all the people will know, including Ephraim and the inhabitants of Samaria, who say in their pride and stubbornness: The bricks have fallen down, but we will rebuild with hewn stones; the sycamores are cut down, but we will replace them with cedars. So the Lord will set up the adversaries of Rezin against him and join his enemies together: The Syrians from the east and the Philistines from the west, and they will devour Israel with open mouths. Despite all this, his anger is not turned away; his hand is still stretched out.

The people do not turn to the one who strikes them, nor do they seek the Lord of Hosts. Therefore, the Lord will cut off from Israel head and tail, palm branch and reed, in one day. The elder is the head, and the prophet who teaches lies is the tail. For the leaders of this people lead them astray, and those who are led by them are destroyed. Therefore the Lord will take no pleasure in their young men, nor will he show compassion to their fatherless and widows, for every one of them is a hypocrite and an evildoer, and every mouth speaks folly. Despite all this, his anger is not turned away; his hand is still stretched out.

Wickedness burns like a fire; it shall devour the thorns and thistles and shall kindle in the thickets of the forests, and they shall rise like billows of smoke. Through the wrath of the Lord of Hosts, the land is darkened, and the people will be fuel for the fire; no one will spare their brother. They will snatch on the right but remain hungry; they will eat on the left but not be satisfied; they will each devour the flesh of their own arm—Manasseh against Ephraim, and Ephraim against Manasseh; together they will be against Judah. Despite all this, his anger is not turned away; his hand is still stretched out.

Chapter Twenty.

Woe to those who enact unjust statutes and write oppressive decrees, to deprive the needy of justice and rob the poor of my people of their rights, so that widows may be their spoil and they may plunder the fatherless! What will you do on the day of punishment, in the devastation that will come from afar? To whom will you flee for help, and where will you leave your wealth? Without me, they will crouch among the prisoners and fall under the slain. Despite all this, his anger is not turned away, and his hand is still stretched out.

Assyria, the rod of my anger, in whose hand is the club of my wrath! I will send him against a godless nation; I will commission him to take the spoil, to seize the plunder, and to trample them down like mud in the streets.

But he does not intend this, and his heart does not plan it this way; rather, it is in his heart to destroy, to cut off nations, not a few. For he says: Are my commanders not all kings? Is not Calno like Carchemish? Is not Hamath like Arpad? Is not Samaria like Damascus? As my hand has reached the idolatrous kingdoms, whose carved images were more than those of Jerusalem and Samaria, will I not also do to Jerusalem and her idols as I have done to Samaria and her idols?

But when the Lord has finished all his work on Mount Zion and Jerusalem, he will punish the king of Assyria for the haughty look in his eyes and the proud attitude in his heart. For he says: By my own strength I have done it, and by my wisdom, for I am clever. I have abolished the borders of nations

and plundered their treasures; like a mighty man, I have subjugated the inhabitants. My hand has found the riches of the peoples like a nest, and as one gathers abandoned eggs, so I have gathered the entire earth. Not one of them flapped a wing, opened a beak, or chirped. Does an axe exalt itself over the one who chops with it? Does a saw magnify itself over the one who cuts? It would be like a rod waving the one who lifts it or a staff lifting the one who is not wooden!

Therefore, the Lord, the Lord of Hosts, will send a wasting disease among Assyria's stout warriors, and under his glory, a burning fire will be kindled, like a consuming fire. The light of Israel will become a fire, and its Holy One a flame; in one day it will burn and consume his thorns and briers. The splendor of his forest and his fruitful land the Lord will completely destroy, soul and body; they will be as when a sick person wastes away. The remaining trees of his forest will be so few that a child could count them.

In that day, the remnant of Israel and the survivors of the house of Jacob will no longer depend on the one who struck them but will faithfully depend on the Lord, the Holy One of Israel. A remnant will return, the remnant of Jacob, to the Mighty God. For though your people, O Israel, may be as the sand of the sea, only a remnant within them will return. Destruction is decreed, overflowing with righteousness. For the Lord God of Hosts will carry out the destruction that was decreed on the whole land.

Therefore, this is what the Lord God of Hosts says: O my people who dwell in Zion, do not fear the Assyrian, who strikes you with a rod and lifts up his staff against you as the Egyptians did. For in a very little while my wrath will be spent, and my anger will turn to their destruction. The Lord of Hosts will brandish a whip against him, as he did when he struck Midian at the rock of Oreb; and he will raise his staff over the sea as he did in Egypt. In that day, the burden will be lifted from your shoulders, and his yoke from your neck; the yoke will be broken because of the anointing.

He has come to Aiath, he has passed through Migron; at Michmash he stores his supplies. They have crossed at the ford, saying: We will spend the night at Geba. Ramah trembles; Gibeah of Saul has fled. Cry out, O Daughter of Gallim! Listen, O Laish! Poor Anathoth! Madmenah has fled; the residents of Gebim have sought refuge. Today he will stand at Nob, shaking his fist at the mountain of Daughter Zion, the hill of Jerusalem. Behold, the Lord, the Lord of Hosts, will lop off the branches with terrifying power. The tall trees will be cut down, the lofty ones hewn down. He will clear the forest thickets with an ax, and Lebanon will fall by the Mighty One.

Chapter Twenty-one.

A shoot will come up from the stump of Jesse; from his roots, a Branch will bear fruit. The Spirit of the Lord will rest on him—the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord. He will delight in the fear of the Lord. He will not judge by what he sees with his eyes or decide by what he hears with his ears, but with righteousness, he will judge the needy, with justice, he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips, he will slay the wicked. Righteousness will be his belt and faithfulness the sash around his waist.

The wolf will live with the lamb, the leopard will lie down with the goat, the calf, the lion, and the yearling together; and a little child will lead them. The cow will feed with the bear, their young will lie down together, and the lion will eat straw like the ox. The infant will play near the cobra's den, and the young child will put its hand into the cockatrice's nest. They will neither harm nor destroy on all

my holy mountain, for the earth will be filled with the knowledge of the Lord as the waters cover the sea.

In that day, the Root of Jesse will stand as a banner for the peoples; the nations will rally to him, and his resting place will be glorious. In that day, the Lord will reach out his hand a second time to reclaim the surviving remnant of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the Mediterranean. He will raise a banner for the nations and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.

Ephraim's jealousy will vanish, and Judah's enemies will be destroyed; Ephraim will not be jealous of Judah, nor Judah hostile toward Ephraim. They will swoop down on the slopes of Philistia to the west; together they will plunder the people to the east. They will subdue Edom and Moab, and the Ammonites will be subject to them.

The Lord will dry up the gulf of the Egyptian sea; with a scorching wind, he will sweep his hand over the river. He will break it up into seven streams so that anyone can cross over in sandals. There will be a highway for the remnant of his people that is left from Assyria, as there was for Israel when they came up from Egypt.

Chapter Twenty-two.

On that day, you will declare: O Lord, I will praise You; though You were angry with me, Your anger has turned away, and You have comforted me. Indeed, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength and my song; He has become my salvation.

With joy, you will draw water from the wells of salvation. And on that day, you will proclaim: Praise the Lord, call upon His name, declare His deeds among the people, and mention that His name is exalted.

Sing to the Lord, for He has done marvelous things; this is known throughout the earth. Shout and cry out, O inhabitant of Zion, for the Holy One of Israel is great in your midst.

Chapter Twenty-three.

The prophecy concerning Babylon, as revealed to Isaiah, the son of Amoz: Raise a banner on the high mountain, lift up your voice to them, shake your hand that they may enter the gates of the nobles. I have summoned my consecrated ones, I have also called my mighty ones, for my anger is not against those who rejoice in my exaltation. The sound of a multitude in the mountains, like that of a great people, a tumultuous noise of the kingdoms of nations gathered together; the Lord of Hosts is mustering the hosts for battle. They come from a distant country, from the ends of heaven; yes, the Lord and the weapons of His wrath, to destroy the entire land. Wail, for the day of the Lord is near; it will come as destruction from the Almighty. Therefore, all hands will be feeble, every man's heart will melt; They will be afraid, pangs and sorrows will seize them; they will be amazed at one another; their faces will be like flames.

Behold, the day of the Lord is coming, cruel, both with wrath and fierce anger, to lay the land desolate; and He will destroy its sinners from it. For the stars of heaven and their constellations will not give their light; the sun will be darkened in its going forth, and the moon will not cause its light to shine. And I will punish the world for its evil, and the wicked for their iniquity; I will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible. I will make man more precious than fine gold, even man more than the golden wedge of Ophir. Therefore, I will shake the

heavens, and the earth will move out of its place, in the wrath of the Lord of Hosts and in the day of His fierce anger.

And it will be like a hunted gazelle, and like sheep that no man gathers; every man will turn to his own people, and everyone will flee to his own land. All the proud will be thrust through; yes, everyone who is joined to the wicked will fall by the sword. Their children will also be dashed to pieces before their eyes; their houses will be plundered, and their wives ravished. Behold, I will stir up the Medes against them, who will not regard silver and gold, nor will they delight in it. Their bows will also dash the young men to pieces, and they will have no pity on the fruit of the womb; their eyes will not spare children.

And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, will be as when God overthrew Sodom and Gomorrah. It will never be inhabited, nor will it be dwelt in from generation to generation; nor will the Arabian pitch a tent there, nor will the shepherds make their fold there. But wild beasts of the desert will lie there, and their houses will be full of howling creatures; owls will dwell there, and satyrs will dance there. And the wild beasts of the islands will cry in their desolate houses, and dragons in their pleasant palaces; her time is near to come, and her days will not be prolonged. For I will destroy her speedily; yes, I will be merciful to my people, but the wicked will perish.

Chapter Twenty-four.

For the Lord will show mercy to Jacob and choose Israel once again, placing them in their own land. Strangers will join them and be attached to the house of Jacob. The people will bring them to their place from far reaches, to the ends of the earth, and they will return to their promised lands. The house of Israel will possess them, and the land of the Lord will have servants and handmaids. They will take captive those who had been captives, and they will rule over their oppressors. In that day, the Lord will grant you rest from your sorrow, fear, and the harsh bondage in which you were made to serve.

And in that day, you will take up this proverb against the king of Babylon, saying: How the oppressor has ceased, the golden city has ceased! The Lord has broken the staff of the wicked, the scepters of the rulers. He who struck the people in wrath with a continuous blow, he who ruled the nations in anger, is persecuted, and no one hinders.

The whole earth is at rest and quiet; they break forth into singing. Even the fir trees rejoice at you, and the cedars of Lebanon, saying: Since you are laid down, no feller has come up against us. Hell from beneath is moved for you to meet you at your coming; it stirs up the dead for you, even all the chief ones of the earth; it has raised up from their thrones all the kings of the nations. All of them will speak and say to you: Are you also become weak as we? Have you become like unto us? Your pomp is brought down to the grave; the noise of your viols is not heard; the worm is spread under you, and the worms cover you.

How are you fallen from heaven, O Lucifer, son of the morning! Are you cut down to the ground, weakening the nations! For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, on the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.

Yet you will be brought down to hell, to the sides of the pit. Those who see you will narrowly look upon you, consider you, and say: Is this the man who made the earth tremble, who shook kingdoms, and made the world as a wilderness, and destroyed its cities, and did not open the house of his prisoners?

All the kings of the nations, yes, all of them, lie in glory, each one in his own house. But you are cast out of your grave like an abominable branch, and the remnant of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. You will not be joined with them in burial because you have destroyed your land and slain your people; the seed of evildoers will never be renowned.

Prepare slaughter for his children for the iniquities of their fathers, that they do not rise, nor possess the land, nor fill the face of the world with cities. For I will rise up against them, says the Lord of Hosts, and cut off from Babylon the name, remnant, son, and nephew, says the Lord. I will also make it a possession for the bittern and pools of water; and I will sweep it with the broom of destruction, says the Lord of Hosts.

The Lord of Hosts has sworn, saying: Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand—That I will bring the Assyrian into my land, and tread him underfoot on my mountains; then shall his yoke depart from them, and his burden depart from their shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all nations. For the Lord of Hosts has purposed, and who shall disannul? And his hand is stretched out, and who shall turn it back?

In the year that King Ahaz died was this burden. Rejoice not, whole Philistia, because the rod of him who struck you is broken; for out of the serpent's root shall come forth a cockatrice, and his fruit shall be a fiery flying serpent. And the firstborn of the poor will feed, and the needy will lie down in safety; and I will kill your root with famine, and he shall slay your remnant. Howl, O gate; cry, O city; you, whole Philistia, are dissolved; for from the north will come a smoke, and none will be alone in his appointed times. What shall then answer the messengers of the nations? That the Lord has founded Zion, and the poor of his people shall trust in it.

Chapter Twenty-five.

Now, I, Nephi, wish to elaborate on the words I have written, which were spoken by the mouth of Isaiah. Isaiah conveyed many things that were difficult for my people to comprehend because they were not familiar with the manner of prophesying among the Jews. I did not teach them much about the Jewish customs, for their deeds were characterized by darkness and abominations. Therefore, I write to my people, and to all those who will receive these writings in the future, so that they may understand God's judgments, which will come upon all nations, as He has spoken. Listen, O my people of the house of Israel, and heed my words. Even though the words of Isaiah may not be clear to you, they are plain to those filled with the spirit of prophecy. Yet, I provide you with a prophecy according to the spirit within me. I will prophesy with the plainness that has been with me since I left Jerusalem with my father. My soul delights in plainness for the benefit of my people, that they may learn.

Yes, my soul delights in the words of Isaiah because I came out from Jerusalem, and my eyes beheld the things of the Jews. I know that the Jews understand the words of the prophets, and no other people grasp them like the Jews, except those taught in the manner of the Jews. However, I have not instructed my children in the ways of the Jews. I have lived in Jerusalem and know about the surrounding regions. I have informed my children about the judgments of God that have befallen the Jews, according to all that Isaiah spoke, although I do not record them.

But now, I proceed with my own prophecy in plainness. I know that no one can err in this, yet in the days when Isaiah's prophecies are fulfilled, people will know for sure when these events occur. Therefore, these prophecies are valuable to the children of men. To those who suppose otherwise, I will

address them specifically, confining my words to my own people, for I know that these prophecies will be greatly valued by them in the last days. In that day, they will understand them, and I have written them for their benefit. Just as one generation among the Jews was destroyed due to iniquity, so have successive generations been destroyed according to their iniquities. None of them perished without being foretold by the prophets of the Lord. They were warned about the destruction that would come upon them soon after my father left Jerusalem. Yet, they hardened their hearts. According to my prophecy, they have been destroyed, except for those carried away captive into Babylon.

I speak these things because of the spirit within me. Despite being carried away, they will return and possess the land of Jerusalem. Thus, they will be restored to their inheritance. However, they will face wars and rumors of wars. When the day comes for the Only Begotten of the Father, even the Father of heaven and earth, to manifest himself in the flesh, they will reject him due to their iniquities, hard hearts, and stiff necks. They will crucify him, but after being laid in a sepulcher for three days, he will rise from the dead with healing in his wings. All who believe in his name will be saved in the kingdom of God. Therefore, my soul delights in prophesying about him, for I have seen his day, and my heart magnifies his holy name.

After the Messiah rises from the dead and manifests himself to his people, to as many as believe in his name, Jerusalem will be destroyed again. Woe to those who fight against God and His church. Consequently, the Jews will be scattered among all nations, and Babylon will be destroyed. The Jews will be scattered by other nations.

After being scattered, the Lord God will scourge them through other nations for many generations. Eventually, they will be persuaded to believe in Christ, the Son of God, and in the infinite atonement for all mankind. When they believe in Christ and worship the Father in his name with pure hearts and clean hands, and no longer look forward to another Messiah, then the time will come for them to believe these prophecies. The Lord will set his hand again the second time to restore his people from their lost and fallen state. He will perform a marvelous work and a wonder among the children of men.

Consequently, he will bring forth his words to judge them at the last day, for the purpose of convincing them of the true Messiah, who was rejected by them. They need not look forward anymore for another Messiah, for there will not be any, except a false Messiah who will deceive the people. There is only one Messiah spoken of by the prophets, and that Messiah is the one rejected by the Jews. According to the words of the prophets, the Messiah will come in six hundred years from the time my father left Jerusalem. The angel of God also declared that his name shall be Jesus Christ, the Son of God.

Now, my brethren, I have spoken plainly, and you cannot err. As the Lord God lives, who brought Israel out of the land of Egypt, and gave Moses power to heal the nations bitten by poisonous serpents by looking at the raised serpent, and also gave him power to strike the rock for water to come forth—I declare to you that as these things are true, and as the Lord God lives, there is no other name given under heaven whereby man can be saved but Jesus Christ, of whom I have spoken.

Therefore, the Lord God has promised me that these writings will be kept, preserved, and handed down to my seed from generation to generation. This promise is to fulfill the assurance to Joseph that his seed will never perish as long as the earth stands. Therefore, these writings will continue from generation to generation according to the will and pleasure of God. The nations who possess them will be judged based on these writings.

We labor diligently to write and persuade our children and brethren to believe in Christ and be reconciled to God. We know that we are saved by grace after all we can do. Even though we believe in Christ, we keep the law of Moses and look forward steadfastly to Christ until the law is fulfilled. The law was given for this purpose. Therefore, the law is dead to us, and we are made alive in Christ because of our faith. Yet, we keep the law because of the commandments. We talk, rejoice, preach, and prophesy of Christ. We write according to our prophecies so that our children may know where to look for the remission of their sins. Therefore, we speak about the law so that our children may understand its deadness. By understanding this, they may look forward to the life in Christ and comprehend the purpose for which the law was given. After the law is fulfilled in Christ, they need not harden their hearts when the law should be done away with.

Now behold, my people, you are a stiffnecked people. Therefore, I have spoken plainly so that you cannot misunderstand. The words I have spoken will stand as a testimony against you, for they are sufficient to teach any man the right way. The right way is to believe in Christ and deny him not. By denying him, you also deny the prophets and the law. Now, behold, I say to you that the right way is to believe in Christ and deny him not. Christ is the Holy One of Israel. Therefore, you must bow down before him, worship him with all your might, mind, strength, and your whole soul. If you do this, you will not be cast out in any way. Inasmuch as it is expedient, you must keep the performances and ordinances of God until the law is fulfilled, which was given to Moses.

Chapter Twenty-six.

After Christ rises from the dead, he will reveal himself to you, my children, and my beloved brethren. The words he speaks to you will become the law you must follow. I prophesy that many generations will pass, and there will be significant wars and conflicts among my people.

There will be signs that follow the Messiah's advent, indicating his birth, death, and resurrection. That day will be great and terrible for the wicked, who will perish due to their rejection of prophets and saints, stoning and slaying them. The blood of the saints will cry out to God against them.

The proud and the wicked will be burned up like stubble on the day that is coming, says the Lord of Hosts. Those who kill the prophets and saints will be swallowed up by the depths of the earth. Mountains will cover them, whirlwinds will carry them away, buildings will fall upon them, crushing and grinding them to powder. Thunderings, lightnings, earthquakes, and various destructions will visit them as the anger of the Lord is kindled against them. They will be like stubble, and the coming day will consume them, says the Lord of Hosts.

Oh, the pain and anguish of my soul for the loss of the slain among my people! I, Nephi, have seen it, and it almost consumes me before the Lord. Yet, I must cry to my God: Your ways are just. The righteous who heed the words of the prophets and do not destroy them, looking steadfastly to Christ for the given signs despite persecution—these are the ones who will not perish. The Son of Righteousness will appear to them, healing them, and they will have peace with him. This will continue until three generations pass, and many of the fourth generation will pass away in righteousness.

After these events, a swift destruction will come upon my people. Despite the anguish of my soul, I have seen it, and I know it will happen. They will sell themselves for nothing, reaping destruction as a reward for their pride and foolishness. Because they yield to the devil and choose darkness over light, they must go down to hell. The Spirit of the Lord will not always strive with man. When the Spirit ceases to strive, swift destruction follows, and this grieves my soul.

Just as I spoke of convincing the Jews that Jesus is the Christ, the Gentiles must also be convinced that Jesus is the Christ, the Eternal God. He manifests himself to all who believe in him through the power of the Holy Ghost, to every nation, kindred, tongue, and people, working mighty miracles, signs, and wonders according to their faith.

However, I prophesy about the last days, when the Lord God will reveal these things to the children of men. After my seed and my brethren's seed dwindle in unbelief and suffer at the hands of the Gentiles, when the Lord camps against them, besieges them with a mount, and raises forts against them—after they are brought down low in the dust, even to the point of nonexistence—the words of the righteous will be written. The prayers of the faithful will be heard, and those who dwindled in unbelief will not be forgotten. Those who are destroyed will speak to them from the ground. Their speech will be low out of the dust, and their voice will be like one with a familiar spirit. The Lord God will give him power to whisper concerning them, seemingly from the ground. Their speech will whisper out of the dust.

The Lord God says: They will write the things done among them, sealed up in a book. Those who dwindled in unbelief will not have them, for they seek to destroy the things of God. Just as those who were destroyed perished quickly, the multitude of their terrible ones will be like chaff that passes away. Thus says the Lord God: It will be at an instant, suddenly.

Those who dwindled in unbelief will be smitten by the hand of the Gentiles. The Gentiles, proud in their eyes, have stumbled due to the greatness of their stumbling block. They have built many churches, yet they diminish the power and miracles of God, preaching their own wisdom and learning for gain and exploitation of the poor. Many churches, causing envy, strife, and malice, are built. Secret combinations, like those in ancient times, are formed according to the devil's designs. He is the founder of all these things, including murder and works of darkness, leading them with a flaxen cord until binding them forever with strong cords.

My beloved brethren, the Lord God does not work in darkness. He does nothing except for the benefit of the world, for he loves the world. He laid down his own life to draw all men to him. Therefore, he commands none to refrain from partaking of his salvation. Does he cry out for anyone to depart from him? No. Rather, he says: Come unto me, all ye ends of the earth, buy milk and honey without money and without price. Has he commanded anyone to depart from synagogues or houses of worship? No. Has he commanded anyone not to partake of his salvation? No. He has freely given it to all men and commanded his people to persuade all men to repentance. The Lord has forbidden priestcrafts. Priestcrafts are when men preach to set themselves up as a light to the world for gain and praise, without seeking the welfare of Zion. The Lord commands that there should be no priestcrafts.

Men should have charity, which is love, for without it, they are nothing. Charity would prevent the laborer in Zion from perishing. The laborer in Zion must work for Zion, for if they labor for money, they will perish.

The Lord God has commanded men not to murder, lie, steal, take his name in vain, envy, have malice, contend with one another, commit whoredoms, or do any of these things. Those who do them will perish. None of these iniquities come from the Lord.

He does only good among the children of men. He does nothing except that which is plain to the children of men. He invites all to come to him and partake of his goodness, denying none who come, regardless of their race, status, or gender. He remembers the heathen, and all are alike unto God, whether Jew or Gentile.

Chapter Twenty-seven.

However, in the last days, or during the time of the Gentiles—yes, when all the nations of the Gentiles, as well as the Jews, whether those who come to this land or those on other lands, indeed, on all the lands of the earth—shall be immersed in iniquity and various abominations—When that day arrives, they will be visited by the Lord of Hosts with thunder, earthquakes, a great noise, storms, tempests, and the devouring flame of fire.

All nations that oppose Zion, causing distress, will become like a dream of a night vision. It will be to them as to a hungry man who dreams of eating, but awakens to find his soul empty; or like a thirsty man who dreams of drinking, but awakens faint with an appetite. So shall it be with the multitude of nations fighting against Mount Zion.

For all of you practicing iniquity, stop and marvel. You will cry out and stagger, not from wine, nor from strong drink; instead, you will be intoxicated by your own iniquities. The Lord has poured upon you the spirit of deep sleep. You have closed your eyes and rejected the prophets. Your rulers and seers are covered because of your iniquity.

It will come to pass that the Lord God will bring forth the words of a book, the words of those who have slumbered. This book shall be sealed, containing a revelation from God, spanning from the beginning of the world to its end. Due to the sealed nature of the contents, they shall not be revealed during the days of wickedness and abominations. Therefore, the book will be kept from the people. However, the book shall be delivered to a man, who shall convey the words of the book—words from those who have slumbered—to another. The sealed words will not be delivered, nor will the book. It will remain sealed by the power of God until the appointed time, when it will be revealed, disclosing all things from the foundation of the world to its end. The day will come when the sealed words of the book will be read from the housetops. This will occur through the power of Christ, revealing all things to the children of men, past and future.

On that day, when the book is delivered to the man mentioned earlier, it will be hidden from the eyes of the world. Only three witnesses, by the power of God, besides the recipient, will behold it. They will testify to the truth of the book and its contents. None other will view it, except a few as God wills, to bear testimony of his word to humanity. The Lord God has decreed that the words of the faithful shall speak as if from the dead. Therefore, the Lord God will bring forth the words of the book, establishing his word through as many witnesses as he deems appropriate. Woe to those who reject the word of God!

However, it will come to pass that the Lord God will say to the one receiving the book: And now, due to the glory of the world and the desire for gain, they will say this—not for the glory of God. The man will respond: I cannot bring the book; it is sealed. The learned will then say: I cannot read it.

Thus, the Lord God will deliver the book and its words again to someone unlearned. The unlearned man will say: I am not learned. The Lord God will reply: The learned shall not read them, for they have rejected the words. I am able to do my own work; therefore, you should read the words I give to you. Do not touch the sealed things, for I will bring them forth in my own time. I will show the children of men that I am able to do my own work. Therefore, after you have read the words I have commanded and obtained the promised witnesses, you shall seal up the book again. Hide it away so that I may preserve the unread words until I see fit, in my own wisdom, to reveal all things to humanity. For I am God, a God of miracles, and I will show the world that I am the same yesterday, today, and forever. I do not work among the children of men except according to their faith.

Furthermore, it will come to pass that the Lord will say to the reader of the delivered words: Since this people draw near to me with their mouth and honor me with their lips, but their hearts are far from me, and their fear of me is taught by the precepts of men—Therefore, I will proceed to do a marvelous work among this people, a work and a wonder. The wisdom of the wise and the understanding of the prudent will vanish.

Woe to those who seek to hide their counsel from the Lord! Their works are done in the dark, and they say: Who sees us, and who knows us? They also say: Surely, your turning of things upside down will be esteemed as the potter's clay. But I will show them, says the Lord of Hosts, that I know all their works. Shall the work say of him who made it: He made me not? Or shall the thing framed say of him who framed it: He had no understanding?

But behold, says the Lord of Hosts, in a very little while, Lebanon will be turned into a fruitful field, and the fruitful field will be esteemed as a forest. In that day, the deaf will hear the words of the book, and the eyes of the blind will see out of obscurity and darkness. The meek will increase, and their joy will be in the Lord. The poor among men will rejoice in the Holy One of Israel. As surely as the Lord lives, they will see the terrible one brought to naught, the scorner consumed, and all those watching for iniquity cut off. Those who make a man an offender for a word, lay a snare for him who reproves in the gate, and turn aside the just for a thing of naught—

Thus says the Lord, who redeemed Abraham, concerning the house of Jacob: Jacob will not now be ashamed, neither will his face wax pale. When he sees his children, the work of my hands, in his midst, they will sanctify my name, sanctify the Holy One of Jacob, and fear the God of Israel. Those who erred in spirit will come to understanding, and those who murmured will learn doctrine.

Chapter Twenty-eight.

Now, my brethren, I have spoken to you in accordance with the guidance of the Spirit; therefore, I am confident that these prophecies will surely happen. The contents of the book that will be written will be of great value to humankind, especially to our descendants, who are a remnant of the house of Israel.

In that future day, the churches that are established, not unto the Lord, will witness strife among themselves. One will claim: I am the Lord's, and another will declare: No, I am the Lord's. Thus, every faction that has built churches not unto the Lord will contend with one another. Their priests will engage in disputes, teaching with their knowledge but rejecting the Holy Ghost that provides utterance.

They will deny the power of God, the Holy One of Israel, and proclaim to the people: Listen to us and heed our precepts, for there is no God today. The Lord and the Redeemer have completed their work and have bestowed their power upon men. They will assert: Do not believe in miracles wrought by the hand of the Lord; for today, he is not a God of miracles; he has finished his work.

Many will proclaim: Eat, drink, and be merry, for tomorrow we die, and all will be well. Some will even advocate: Eat, drink, and be merry; still, fear God. It is justifiable to commit a little sin. Lie a little, take advantage of others with your words, dig a pit for your neighbor; there is no harm. If we are guilty, God will chastise us with a few stripes, and in the end, we will be saved in the kingdom of God.

Numerous false and vain doctrines will be taught, and those who preach them will be proud and seek to conceal their counsels from the Lord. Their deeds will be shrouded in darkness. The blood of the saints will cry from the ground against them. All will have strayed from the path and become corrupted. Due to pride, false teachers, and false doctrines, their churches will be corrupted and elevated

in egotism. Driven by pride, they will exploit the poor for their splendid sanctuaries and fine clothing. They will persecute the humble and the poor in heart. They will be stiff-necked and high-minded. Because of pride, wickedness, abominations, and whoredoms, all will go astray, except for a few who are humble followers of Christ. Yet, even they, in many instances, will err due to being taught by the precepts of men.

Woe to the wise, the learned, the rich, who are puffed up with pride, and to all those preaching false doctrines, committing whoredoms, and perverting the right way of the Lord! Woe to them, says the Lord God Almighty, for they will be cast down to hell! Woe to those who turn aside the just for trivial reasons, revile against what is good, and claim it has no worth! The day will come when the Lord God will swiftly visit the inhabitants of the earth. When fully ripe in iniquity, they will perish. However, if the inhabitants of the earth repent of their wickedness and abominations, they will not be destroyed, says the Lord of Hosts.

Nevertheless, that great and abominable church, the whore of all the earth, must fall to the ground, and its fall will be great. The kingdom of the devil must shake, and its adherents must be stirred up to repentance. Otherwise, the devil will ensnare them with his everlasting chains, stirring them up to anger and destruction. On that day, he will rage in the hearts of humanity, inciting them to anger against what is good.

Some he will pacify, lulling them into carnal security, making them say: All is well in Zion; Zion is prospering; all is well. Thus, the devil will deceive their souls, leading them carefully down to hell.

Others he will flatter, telling them there is no hell, and he will say to them: I am no devil, for there is none. In this way, he will whisper in their ears until he grabs them with his dreadful chains, from which there is no escape. They will be seized by death, hell, and the devil. All who have been captured by these must stand before the throne of God, being judged according to their works. They will then go into the place prepared for them—a lake of fire and brimstone, an endless torment.

Therefore, woe to those who are at ease in Zion! Woe to those who cry: All is well! Yes, woe to those who heed the precepts of men and deny the power of God and the gift of the Holy Ghost! Woe to those who say: We have received enough; we need no more! Finally, woe to all those who tremble and are angry because of the truth of God!

The one built upon the rock will receive it with gladness, while the one built on a sandy foundation will tremble, fearing a fall. Woe be unto him who says, We have received the word of God, and we need no more, for we have enough!

Thus says the Lord God: I will give line upon line, precept upon precept, here a little and there a little, to the children of men. Blessed are those who heed my precepts and listen to my counsel, for they will learn wisdom. To those who receive, I will give more; but from those who say: We have enough, even that which they have will be taken away.

Cursed is he who puts his trust in man, makes flesh his arm, or heeds the precepts of men unless given by the power of the Holy Ghost. Woe be unto the Gentiles, says the Lord God of Hosts! Even though I will extend my arm to them from day to day, they will deny me. Yet, I will be merciful to them, says the Lord God, if they repent and come unto me. For my arm is extended all the day long, says the Lord God of Hosts.

Chapter Twenty-nine.

Yea, there will be many on that day when I embark on a marvelous work among them to fulfill my covenants with the children of men. This marks the second time I extend my hand to reclaim my people, the house of Israel. I will also remember the promises made to you, Nephi, and to your father, assuring that I will remember your seed. The words of your descendants will proceed from my mouth as a standard to my people, the house of Israel, reaching the ends of the earth. When my words resound, many Gentiles will exclaim: A Bible! A Bible! We already have a Bible, and there cannot be another.

But the Lord God declares: O fools, they will indeed have a Bible, and it will come from the Jews, my ancient covenant people. Do they appreciate the Jews for the Bible they receive? What do the Gentiles understand? Do they remember the toils, labors, and pains of the Jews and their diligence in bringing forth salvation to the Gentiles? O Gentiles, have you remembered the Jews, my ancient covenant people? No, you have cursed them, hated them, and not sought to recover them. Yet, I will return all these things upon your own heads, for I, the Lord, have not forgotten my people.

To those who say: We have a Bible, and we need no more, I say, have you obtained a Bible except through the Jews? Do you not realize that there is more than one nation? I, the Lord your God, have created all men. I remember those on the isles of the sea, and I rule in the heavens above and on the earth below. I reveal my word to the children of men, even to all the nations of the earth. Why do you murmur because you will receive more of my word? Understand that the testimony of two nations is a witness that I am God, remembering one nation like another.

Thus, I speak the same words to one nation as I do to another. When the two nations align, their testimony runs together. I do this to prove to many that I am the same yesterday, today, and forever. I speak my words according to my pleasure, and speaking one word does not mean I cannot speak another. My work is not finished, nor will it be until the end of man, from then onward and forever.

Having a Bible does not mean it contains all my words, nor should you assume I have not caused more to be written. I command all men in the east, west, north, south, and the islands of the sea to write the words I speak to them. Out of these written words, I will judge every man according to their works. I will speak to the Jews, and they will write it. I will speak to the Nephites, and they will write it. I will also speak to the other tribes of the house of Israel that I have led away, and they will write it. I will speak to all nations of the earth, and they will write it.

The Jews will have the words of the Nephites, and the Nephites will have the words of the Jews. The Nephites and Jews will have the words of the lost tribes of Israel, and the lost tribes will have the words of the Nephites and Jews. My people of the house of Israel will be gathered to the lands of their possessions, and my word will be gathered into one. I will demonstrate to those who oppose my word and my people, the house of Israel, that I am God. I made a covenant with Abraham to remember his seed forever.

Chapter Thirty.

Now, my beloved brethren, I wish to address you. I, Nephi, do not want you to assume that you are more righteous than the Gentiles will be. If you do not keep the commandments of God, you will all perish. However, do not think that the Gentiles are entirely destroyed because of the words that have been spoken. I tell you that as many Gentiles as repent become the covenant people of the Lord,

while those Jews who do not repent will be cast off. The Lord makes covenants only with those who repent and believe in His Son, the Holy One of Israel.

Now, let me prophesy more about the Jews and the Gentiles. After the spoken-of book is written to the Gentiles and sealed again to the Lord, many Gentiles will believe those words. They will carry them to the remnant of our seed, who will then learn about us, our departure from Jerusalem, and their Jewish lineage. The gospel of Jesus Christ will be declared among them, and they will be restored to the knowledge of their fathers and the knowledge of Jesus Christ held by their ancestors. They will rejoice, recognizing it as a blessing from God. The scales of darkness will start falling from their eyes, and they will become a pure and delightful people over many generations. Scattered Jews will also begin to believe in Christ and gather upon the land. Those who believe in Christ will also become a delightful people.

The Lord God will commence His work among all nations, kindreds, tongues, and people to restore His people on the earth. The Lord God will judge the poor with righteousness and reprove the meek of the earth with equity. He will smite the earth with the rod of His mouth, and with the breath of His lips, He will slay the wicked. The time will swiftly come when the Lord God will cause a great division among the people. He will destroy the wicked and spare His people, even if it requires destroying the wicked by fire. Righteousness will be the girdle of His loins, and faithfulness the girdle of His reins.

Then the wolf will dwell with the lamb, the leopard with the kid, the calf with the young lion, and the fatling together. A little child will lead them. The cow and the bear will feed together, and their young ones will lie down together. The lion will eat straw like the ox. The sucking child will play on the hole of the snake, and the weaned child will put his hand on the cockatrice's den. They will not hurt or destroy in all the holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea.

Therefore, the things of all nations will be made known, and everything will be revealed to the children of men. Nothing will remain secret, and no work of darkness will be hidden; everything sealed upon the earth will be loosed. Hence, all things revealed to the children of men will be disclosed on that day, and Satan will have no power over the hearts of the children of men for a long time.

Now, my beloved brethren, I conclude my words.

Chapter Thirty-one.

I, Nephi, conclude my prophesying to you, my beloved brethren. I can only write a few things that I know will surely happen, and I can share only a portion of the words of my brother Jacob. Therefore, the things I have written are sufficient for me, except for a few words I must speak concerning the doctrine of Christ. I will speak to you plainly, in accordance with the straightforwardness of my prophesying. I delight in plainness because this is how the Lord God works among the children of men. The Lord God gives understanding by speaking to people in their language, according to their understanding.

I want you to recall that I have spoken to you about the prophet the Lord showed me, who would baptize the Lamb of God, taking away the sins of the world. Consider this: If the holy Lamb of God needed to be baptized by water to fulfill all righteousness, how much more do we, being unholy, need to be baptized by water? Let me ask you, my beloved brethren, where did the Lamb of God fulfill all righteousness by being baptized with water? Do you not know that He was holy? Although He was holy, He demonstrated to humanity that in the flesh, He humbled Himself before the Father. He bore

witness to the Father that He would obediently keep His commandments. After being baptized with water, the Holy Ghost descended upon Him in the form of a dove. This act showed the straitness of the path and the narrowness of the gate by which people should enter. He set an example for them. He said to the children of men: Follow thou me. Therefore, my beloved brethren, can we follow Jesus unless we are willing to keep the commandments of the Father? The Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son. The voice of the Son also came to me, saying: He that is baptized in my name, to him will the Father give the Holy Ghost, like unto me. Wherefore, follow me, and do the things which ye have seen me do.

Therefore, my beloved brethren, I know that if you follow the Son with full purpose of heart, acting with no hypocrisy or deception before God, but with real intent, repenting of your sins, and witnessing to the Father that you are willing to take upon you the name of Christ by baptism—yes, by following your Lord and your Savior down into the water, as per His word—then you shall receive the Holy Ghost. After that comes the baptism of fire and of the Holy Spirit, and you can speak with the tongue of angels, praising the Holy One of Israel.

However, my beloved brethren, the voice of the Son came to me, saying: After ye have repented of your sins and witnessed to the Father that ye are willing to keep my commandments by the baptism of water, and have received the baptism of fire and of the Holy Ghost, and can speak with a new tongue, yea, even with the tongue of angels, if after this you should deny me, it would have been better for you not to have known me.

I heard a voice from the Father, confirming: Yea, the words of my Beloved are true and faithful. He that endures to the end, the same shall be saved. Now, my beloved brethren, I understand from this that unless a man endures to the end, following the example of the Son of the living God, he cannot be saved.

Therefore, do the things I have told you, for I have seen what your Lord and your Redeemer will do. They have been shown to me so that you might know the gate by which you should enter. The gate you should enter is repentance and baptism by water. Then comes the remission of your sins by fire and by the Holy Ghost. After this, you are in the strait and narrow path that leads to eternal life. You have entered through the gate, following the commandments of the Father and the Son, and you have received the Holy Ghost, which testifies of the Father and the Son, fulfilling the promise that was made: If you enter in by this way, you shall receive.

Now, my beloved brethren, after you have entered this strait and narrow path, I ask, is everything done? I say unto you, no; for you have not come this far except by the word of Christ, with unshaken faith in Him, relying wholly upon the merits of Him who is mighty to save. Therefore, you must press forward with steadfastness in Christ, having a perfect brightness of hope and a love of God and of all men. If you press forward, feasting upon the word of Christ and endure to the end, behold, thus says the Father: You shall have eternal life.

Now, my beloved brethren, this is the way, and there is no other way or name given under heaven whereby man can be saved in the kingdom of God. This is the doctrine of Christ, the only and true doctrine of the Father, the Son, and the Holy Ghost, who is one God without end. Amen.

Chapter Thirty-two.

Now, my beloved brethren, I assume that you are contemplating what you should do after entering the way. But why do you ponder these matters in your hearts? Do you not recall that I mentioned that after receiving the Holy Ghost, you could speak with the tongue of angels? How could you speak

with the tongue of angels if not by the Holy Ghost? Angels convey messages through the power of the Holy Ghost, speaking the words of Christ. Therefore, I advised you to feast upon the words of Christ, for these words will guide you in all that you should do.

After delivering these words, if you find them incomprehensible, it is because you do not ask or knock. Thus, you remain in darkness and may perish. I reiterate that if you enter the way and receive the Holy Ghost, it will reveal to you all that you should do. This is the doctrine of Christ, and there will be no additional doctrine until He manifests Himself to you in the flesh. When He does so, you must heed His instructions.

I cannot convey more, as the Spirit restrains my speech. I am left to lament due to the unbelief, wickedness, ignorance, and stubbornness of men. They refuse to seek knowledge or comprehend profound truths, even when presented plainly.

My beloved brethren, it appears that you are still contemplating in your hearts, and it saddens me to address this matter. If you heed the Spirit, which teaches a person to pray, you will understand the necessity of prayer. The evil spirit discourages prayer, urging one not to engage in it. Therefore, I say to you that you must pray continually and not grow weary. Do not undertake anything for the Lord without first praying to the Father in the name of Christ. Ask Him to consecrate your efforts for the well-being of your soul.

Chapter Thirty-three.

Now, I, Nephi, am unable to record all the teachings imparted among my people. My skill in writing is not as mighty as my ability to speak, for when a person speaks with the power of the Holy Ghost, that power reaches the hearts of humanity. However, there are many who harden their hearts against the Holy Spirit, preventing it from finding a place within them. Consequently, they discard many written things, deeming them as worthless. Yet, what I, Nephi, have written holds immense value in my eyes, particularly for my people. I pray ceaselessly for them during the day, and my pillow is wet with tears at night because of them. I cry out to my God in faith, knowing that He will hear my plea.

I am confident that the Lord God will consecrate my prayers for the benefit of my people. Despite the weakness of my written words, they will become strong for them. The words persuade them to do good, reveal their ancestral heritage, speak of Jesus, and encourage belief in Him, urging them to endure to the end for eternal life. The language is stern against sin, as it adheres to the plainness of truth. Therefore, no one will be angered by the words I have written unless they are of the spirit of the devil.

I take pride in simplicity; I take pride in truth; I take pride in my Jesus, for He has redeemed my soul from hell. I have charity for my people and great faith in Christ, expecting to meet many spotless souls at His judgment seat. I also have charity for the Jews—I use the term Jew to refer to my own lineage. Likewise, I have charity for the Gentiles. However, none of these can find hope unless they are reconciled to Christ, enter the narrow gate, walk the strait path leading to life, and persist in this path until the end of their days.

Now, my beloved people, Jews, and all inhabitants of the earth, heed these words and believe in Christ. If you do not believe in these words, believe in Christ. If you believe in Christ, you will believe in these words, for they are the words of Christ given to me, teaching all to do good. If these are not the words of Christ, judge for yourselves, for Christ will, with power and great glory, reveal at the last day that they are His words. You and I will stand face to face before His judgment bar, and

you will know that I have been commanded to write these things, despite my weaknesses. I pray to the Father in the name of Christ that many, if not all of us, may be saved in His kingdom on that great and final day.

To all the house of Israel and to every corner of the earth, I speak as a voice crying out from the dust: Farewell until that great day arrives. As for those who refuse the goodness of God and disregard the words of the Jews, my words, and the words that will proceed from the mouth of the Lamb of God, I bid you an everlasting farewell. These words will condemn you on the last day. What I seal on earth will be brought against you at the judgment bar, for so the Lord has commanded me, and I must obey. Amen.

THE BOOK *of* JACOB

The Brother of Nephi

AN INTRODUCTION:

His preaching among his people.

He silences a man attempting to undermine the doctrine of Christ.

A brief discourse on the history of the people of Nephi.

Chapter One.

After fifty-five years had passed since Lehi's departure from Jerusalem, Nephi gave me, Jacob, a commandment regarding the small plates on which these records are inscribed. He instructed me to write on these plates select matters that I considered most valuable. I was cautioned not to delve too deeply into the historical narrative of the people called the Nephites, as that would be preserved on other plates. These plates were to be passed down to my descendants from generation to generation. If there were sacred preaching, significant revelations, or profound prophecies, I was to inscribe their main points on these plates, touching upon them as much as possible, for the sake of Christ and our people. Due to our faith and deep concern, much had been revealed to us about the future of our people.

We had received numerous revelations and the spirit of prophecy, allowing us to foresee the coming of Christ and His kingdom. Diligently, we worked among our people, striving to persuade them to come to Christ and partake of God's goodness, urging them to enter His rest and avoid provoking His wrath as the Israelites did in the days of temptation in the wilderness. We wished to convince all men not to rebel against God, but to believe in Christ, contemplate His death, endure His cross, and bear the shame of the world. Therefore, I, Jacob, took it upon myself to fulfill Nephi's commandment.

As Nephi grew old and realized his impending death, he anointed a man to be king and ruler over the people, following the pattern of previous kings. The people greatly loved Nephi, who had been a formidable protector, wielding the sword of Laban for their defense and laboring all his days for their welfare. Desiring to remember him, they named those who succeeded him as kings after him—second Nephi, third Nephi, and so on, based on their reigns.

In time, Nephi passed away.

Those not Lamanites were called Nephites. However, I, Jacob, will refer to them as either Lamanites, who sought to destroy the Nephite people (or Nephites, based on the reigns of the kings), rather than by other names like Jacobites, Josephites, Zoramites, Lemuelites, and Ishmaelites.

Under the second king's rule, the people of Nephi started becoming hardened in their hearts, engaging in wicked practices reminiscent of David and Solomon, such as desiring many wives and concubines. They also began avidly searching for gold and silver, resulting in a growing pride.

Therefore, I, Jacob, delivered these words to them in the temple after seeking the Lord's guidance. Alongside my brother Joseph, we had been consecrated priests and teachers by Nephi, magnifying our office before the Lord. We took upon ourselves the responsibility to answer for the sins of the people if we failed to diligently teach them the word of God. Thus, by laboring with all our might, we sought to ensure that their blood would not stain our garments, striving to be found spotless at the last day.

Chapter Two.

Following Nephi's death, Jacob, his brother, addressed the people of Nephi: My beloved brethren, I, Jacob, enter the temple today to declare unto you the word of God. I bear this responsibility with solemnity, aiming to cleanse my garments of your sins. You are aware of my past diligence in my calling, but today, my concern and desire for the welfare of your souls weigh heavily upon me.

While you have, thus far, been obedient to the Lord's teachings I've shared, I must now address a matter of great importance. With the help of the all-powerful Creator, I discern that some among you are starting to labor in sin, a sin that appears abominable to both me and God. It pains my soul and fills me with shame before my Maker to testify about the wickedness in your hearts. I am troubled that I must speak boldly before your wives and children, many of whom possess tender, chaste, and delicate feelings before God—a pleasing attribute in His eyes. I assume they have come here to hear the comforting word of God, the word that heals wounded souls. Yet, it burdens me that I am compelled, by God's strict commandment, to admonish you for your sins, potentially enlarging the wounds of those already hurt instead of consoling and healing them. For those who have not been wounded, instead of feasting on the pleasing word of God, they have daggers poised to pierce their souls and wound their delicate minds. Despite the daunting task, I must follow God's strict commands and tell you about your wickedness and abominations in the presence of the pure in heart, the broken-hearted, and under the gaze of the Almighty God.

I must share the truth according to the plainness of God's word. As I inquired of the Lord, this word came to me: Jacob, go up to the temple tomorrow and declare the word I give you to this people. Now, my brethren, this is the word I declare to you: Many of you have begun searching for gold, silver, and all kinds of precious ores in this land of promise, which abounds most plentifully in them. Providence has smiled upon you, granting many riches. However, some of you, having obtained more abundantly than your brethren, are now lifted up in pride, wearing stiff necks and lifting high heads due to the costliness of your apparel. Consequently, you persecute your brethren, thinking yourselves better than them.

Do you suppose God justifies you in this? I say, No. He condemns you, and if you persist, His judgments will soon come upon you.

O, that He would show you that with one glance of His eye, He can smite you to the dust!

O, that He would free you from this iniquity and abomination!

O, that you would listen to His commands and not let the pride in your hearts destroy your souls!

Think of your brethren as equals and share your substance freely with all, that they may be rich like you. Before seeking riches, seek the kingdom of God. After obtaining hope in Christ, you may

seek riches with the intent to do good—clothe the naked, feed the hungry, liberate the captive, and relieve the sick and afflicted.

Now, my brethren, I've spoken to you about pride. What do you say about those of you who have afflicted your neighbors, persecuting them due to pride in the things God has given you? Do you not suppose such things are abominable to Him who created all flesh? Every being is as precious in His sight as the other. All flesh is of the dust, created for the same purpose—to keep His commandments and glorify Him forever.

I conclude my discussion of pride here, and if not for the necessity to address a more grievous crime, my heart would rejoice exceedingly because of you. However, the word of God burdens me due to your grosser crimes. The Lord says: This people is beginning to wax in iniquity. They don't understand the scriptures and seek to excuse themselves in committing whoredoms, citing the examples of David and Solomon. But behold, David and Solomon, having many wives and concubines, committed abominations before the Lord.

Therefore, the Lord, who led this people out of Jerusalem to raise up a righteous branch from the loins of Joseph, will not allow them to do as those of old. Hear me, brethren, and hearken to the word of the Lord: No man among you shall have more than one wife, and concubines shall be none. The Lord God delights in the chastity of women, and whoredoms are an abomination before Him. Keep His commandments, or the land shall be cursed for your sakes. If the Lord wills to raise up seed, He will command His people; otherwise, they shall follow these instructions.

I, the Lord, have seen the sorrow and heard the mourning of the daughters of my people, in Jerusalem and in all the lands I have led them to, due to the wickedness and abominations of their husbands. I will not allow the cries of the fair daughters I led out of Jerusalem to come up to Me against the men of My people. They shall not lead away captive the daughters of My people because of their tenderness. If they persist in whoredoms, a sore curse shall visit them, leading to destruction.

Now, my brethren, you were given these commandments by your father, Lehi. You are already aware of them and have come under great condemnation for doing things you ought not to have done. You have committed greater iniquities than the Lamanites, your brethren. You have broken the hearts of your tender wives and lost the confidence of your children due to your bad examples before them. The cry of their hearts ascend to God against you, and because of the strictness of God's word, many hearts have died, pierced with deep wounds.

Chapter Three.

I, Jacob, address those of you who are pure in heart. Look steadfastly to God, pray with unwavering faith, and He will comfort you in your afflictions. He will plead your cause and mete out justice to those who seek your destruction. O you who are pure in heart, lift up your heads and embrace the pleasing word of God; feast upon His love. If your minds remain steadfast, you can do so forever.

But woe unto those who are not pure in heart, who stand filthy before God this day. Unless you repent, the land is cursed for your sake. The Lamanites, though not as filthy as you, are nevertheless cursed severely and will scourge you unto destruction. The time swiftly approaches when, unless you repent, they will possess the land of your inheritance. The Lord God will lead the righteous away from among you.

Consider that the Lamanites, your brethren, whom you disdain for their filthiness and the curse on their skins, are more righteous than you. They have not forgotten the Lord's commandment given to our father—that they should have only one wife, and no concubines, and avoid whoredoms. They

observe and keep this commandment, and because of their adherence, the Lord God will not destroy them but show them mercy. One day, they shall become a blessed people.

Their husbands love their wives, and their wives love their husbands; their husbands and wives love their children. Their unbelief and hatred towards you stem from the iniquity of their fathers. How much better are you than they in the sight of your great Creator? My brethren, I fear that unless you repent, their skins will be whiter than yours when you stand with them before the throne of God.

Therefore, I give you a commandment, the word of God: Revile them no more because of the darkness of their skins or their filthiness. Remember your own filthiness, and recognize that their filthiness came from their fathers. Reflect on your children, how you have grieved their hearts with the example you have set. Beware that, due to your filthiness, you may lead your children to destruction, and their sins will be heaped upon your heads on the last day.

My people, heed my words; awaken the faculties of your souls, shake off the slumber of death, and free yourselves from the pains of hell. Do not become angels to the devil, cast into the lake of fire and brimstone—the second death.

I, Jacob, spoke many more things to the people of Nephi, warning them against fornication, lasciviousness, and every kind of sin. I explained the dreadful consequences of such actions.

The proceedings of this people (a mere fraction of which I have recorded on these plates) are extensive. Many of their actions, wars, contentions, and reigns of kings are written on the larger plates. These plates are known as the plates of Jacob, crafted by the hand of Nephi.

Thus, I conclude my words.

Chapter Four.

Now I, Jacob, who have extensively ministered to my people in speech, cannot write much due to the difficulty of engraving our words on plates. We are aware that what we inscribe on plates endures, while anything written on other materials perishes. We can write a few words on plates to impart some knowledge about us to our children and beloved brethren. We find joy in this, laboring diligently to engrave these words on plates, hoping that our brethren and children will receive them gratefully. We wish them to view these words with joy, not sorrow or contempt, learning about their first parents.

The purpose of our writing is to convey that we knew of Christ and anticipated His glory many centuries before His coming. It is not only us; even the holy prophets preceding us believed in Christ. They worshipped the Father in His name, as we do. We follow the law of Moses, pointing our souls to Christ. It is sanctified to us for righteousness, just as it was for Abraham, who obeyed God by offering his son Isaac—a symbol of God and His Only Begotten Son.

Consequently, we search the prophets, have many revelations, and possess the spirit of prophecy. With all these witnesses, our faith becomes unshaken. We can command in the name of Jesus, and even the elements obey us. However, the Lord shows us our weakness, reminding us that our power comes from His grace and condescension to the children of men.

The works of the Lord are great and marvelous, with depths of mysteries beyond human comprehension. His ways are unsearchable, known only through revelation. Therefore, do not despise the revelations of God. By the power of His word, man came upon the earth, created by His word. If God can speak and create the world and man, then why not command the earth or the workmanship of His hands according to His will?

Hence, seek not to counsel the Lord but to receive counsel from His hand. He counsels in wisdom, justice, and great mercy over all His works. Be reconciled to Him through the atonement of Christ, and you may obtain a resurrection, presenting yourselves as the first-fruits of Christ unto God.

Do not marvel that I share these things with you. Why not speak of the atonement of Christ and attain a perfect knowledge of Him, including the knowledge of resurrection and the world to come? Prophecy with understanding, for the Spirit speaks the truth. It reveals things as they are and as they will be for the salvation of our souls. We are not alone in witnessing these things; God spoke to prophets of old. However, the Jews were stiff-necked, despising plain words, killing prophets, and seeking things beyond their understanding. Their blindness, resulting from looking beyond the mark, caused their downfall. God took away His plainness, giving them things they could not understand because they desired it. Their stumbling was a consequence.

Now, led by the Spirit, I, Jacob, prophesy: The Jews, due to their stumbling, will reject the stone on which they could build a secure foundation. Yet, according to the scriptures, this stone will become the great, last, and only sure foundation upon which the Jews can build. My beloved, how can those who have rejected the sure foundation ever build upon it and make it the head of their corner? I will unravel this mystery for you, my beloved brethren, unless I am shaken from my firmness in the Spirit, stumbling due to over anxiety for you.

Chapter Five.

Listen, my brethren, do you not recall reading the words of the prophet Zenos, addressed to the house of Israel? He said: Hearken, O house of Israel, and listen to the words of me, a prophet of the Lord. For thus says the Lord: I will compare you, O house of Israel, to a cultivated olive tree that a man took and cared for in his vineyard. It grew, aged, and started to decay. The owner of the vineyard noticed the decay and decided to prune, dig around, and nourish the tree, hoping it would produce young, tender branches, and not perish. Following his plan, he pruned, dug around, and nourished the tree.

After many days, it began to put forth small, young, and tender branches, but the main top started to perish. Seeing this, the owner instructed his servant to pluck branches from a wild olive tree, remove the withering main branches, and burn them. The Lord of the vineyard declared: I will take many of these young and tender branches and graft them wherever I choose. If the root of this tree perishes, I can still preserve its fruit for myself. Therefore, I will take these young branches and graft them wherever I see fit. The servant was instructed to take branches from the wild olive tree and graft them in place of the removed ones. The pruned branches were to be cast into the fire to avoid cluttering the vineyard.

The servant followed the Lord's instructions and grafted in the branches of the wild olive tree. The Lord caused the vineyard to be dug around, pruned, and nourished, expressing regret at the prospect of losing the tree. He instructed the servant to watch and nourish the tree according to his words. The Lord planned to place these branches in various parts of his vineyard, wherever he pleased, aiming to preserve the natural branches and store up fruit for himself.

After a long time, the Lord of the vineyard told his servant: Come, let us go down into the vineyard and labor.

The Lord and his servant went down to the vineyard, where the servant showed the tree to the Lord. The Lord observed the tree with grafted wild olive branches, which had sprung forth and started bearing good fruit, similar to the natural fruit. Pleased with the results, the Lord remarked: The wild

branches have drawn strength from the root, resulting in good fruit. Without grafting these branches, the tree would have perished. Now, I will store up much fruit produced by this tree against the season, for my own benefit.

The Lord directed the servant to go to the furthest part of the vineyard to check if the hidden natural branches also bore much fruit, intending to store it up for himself. They found the natural branches. The first had brought forth much good fruit. The Lord instructed the servant to gather and store it for his benefit.

The servant questioned the Lord, asking why he had chosen to plant a tree or branch in the poorest spot of the vineyard. The Lord responded: Do not counsel me; I knew it was a poor spot. I have nurtured it for a long time, and you see it has brought forth much fruit.

The Lord showed another branch, planted in an even poorer spot, but it had also brought forth much fruit, which the servant was instructed to gather and store.

Another branch, planted in a good spot, had only produced a part with good fruit, and the rest yielded wild fruit. The Lord had nurtured this tree similarly.

The Lord ordered the servant to pluck off the branches that did not bear good fruit and cast them into the fire. The servant suggested pruning, digging around, and nourishing the tree a little longer to encourage good fruit before considering burning it.

After a long time, the Lord said to his servant: Come, let us go down into the vineyard and labor again, for the end is drawing near, and I must store up fruit against the season for my own benefit.

The Lord and the servant went down and found that the tree with grafted branches was overloaded with all kinds of fruit. The Lord tasted the fruit of each sort, realizing that, despite their numbers, none was good. All the labor had resulted in worthless fruit, and it grieved him to lose the tree.

The Lord asked the servant what should be done to preserve good fruit from the tree. The servant replied: Because you grafted in wild olive tree branches, they have nourished the roots, keeping them alive. They have not perished, and you see they are still good.

The Lord said: The tree and its roots are of no profit to me while it produces evil fruit. Although the roots are good, I preserved them for my own purposes. The wild branches brought forth good fruit due to their strength, but they have now overrun the roots, leading to much evil fruit.

The Lord directed them to go to the nethermost parts of the vineyard and check if the natural branches had also borne evil fruit. Upon inspection, they found that the fruit of the natural branches had become corrupt—both the first, second, and last had all become corrupt. The wild fruit had overcome the part of the tree producing good fruit, causing it to wither away and die.

The Lord wept, saying: What more could I have done for my vineyard? I knew that all the fruit, except these, had become corrupted. Even the ones that once produced good fruit have now become corrupt. All the trees in my vineyard are good for nothing except to be cut down and cast into the fire, and it grieves me to lose them.

He explained that the last tree, planted in a choice spot, was cut down to replace a part that cumbered the ground, hoping to preserve and store up fruit.

The Lord questioned: What more could I have done in my vineyard? Have I not nourished, dug around, pruned, and stretched forth my hand almost all day long? It grieves me to hew down all the trees and cast them into the fire. Who has corrupted my vineyard?

The servant replied: Is it not because the branches have overcome the good roots due to their loftiness? They grew faster, taking strength unto themselves. Is this not the cause of the corruption in your vineyard?

The Lord of the vineyard said to the servant: Let us go and cut down the trees of the vineyard and throw them into the fire, so they won't clutter the ground. I have done everything. What more could I have done for my vineyard? However, the servant pleaded with the Lord of the vineyard: Spare it a little longer. The Lord agreed: Yes, I will spare it a little longer, for it grieves me to lose the trees of my vineyard. Therefore, let us take branches from those I planted in the furthest parts of my vineyard and graft them into the tree from which they originated. Let's remove the branches with the most bitter fruit and graft in the natural branches in their place. I will do this to prevent the tree from perishing. Perhaps, by preserving its roots, I may achieve my own purpose.

The roots of the natural branches of the tree I planted wherever I wanted are still alive. So, to preserve them for my own purpose, I will take branches from this tree and graft them onto the natural branches. I will graft in the branches of their mother tree so that I may preserve the roots for myself. Maybe, when they become strong enough, they will produce good fruit for me, and I will find joy in the fruit of my vineyard.

They took branches from the natural tree that had turned wild and grafted them into the natural trees that had also become wild. They also took branches from the natural trees that had become wild and grafted them into their mother tree. The Lord of the vineyard instructed the servant: Do not pluck the wild branches from the trees, except those with the most bitter fruit. Graft them according to what I have said. We will nourish the trees of the vineyard again, trim their branches, and pluck from the trees the ripened branches that must perish, casting them into the fire. I do this in the hope that the roots will gain strength due to their goodness, and with the change of branches, the good may overcome the evil.

Because I preserved the natural branches and their roots, grafting the natural branches back into their mother tree, and preserving the roots of their mother tree, maybe the trees of my vineyard will produce good fruit again. Perhaps, I will rejoice greatly in preserving the roots and branches of the initial fruit. Therefore, go and call servants so that we may labor diligently in the vineyard, preparing the way for me to bring forth the natural fruit, the most precious of all fruit.

Let us labor with all our might for this last time, as the end is near. This is the final pruning of my vineyard. Graft in the branches; begin with the last, so they may be first, and the first may be last. Dig around the trees, both old and young, the first and the last, so that all may be nourished once more for the last time. Dig around them, prune them, and dung them once more for the last time, as the end is drawing near. If these last grafts grow and bring forth natural fruit, prepare the way for them to grow.

As they begin to grow, clear away the branches that bear bitter fruit, according to the strength and size of the good ones. Do not clear away all the bad at once, lest their roots become too strong for the graft, and the graft perishes, causing the loss of the trees of my vineyard. It grieves me to lose the trees of my vineyard. Therefore, clear away the bad as the good grows, so that the root and the top may be equal in strength until the good overcomes the bad. Then, the bad will be cut down and cast into the fire, so they don't clutter the ground of my vineyard. Thus, I will eliminate the bad from my vineyard.

I will graft the branches of the natural tree back into the natural tree. I will graft the branches of the natural tree into the natural branches of the tree. This way, I will bring them together again, and

they will bring forth the natural fruit as one. The bad will be cast away from all the land of my vineyard, for only once will I prune my vineyard.

The Lord of the vineyard sent his servant, and the servant went and did as the Lord had commanded him, bringing other servants, although they were few. The Lord of the vineyard said to them: Go and labor in the vineyard with all your might. This is the last time I will nourish my vineyard. The end is near, and the season is coming quickly. If you labor diligently with me, you will find joy in the fruit I will store up for myself when the time comes.

The servants labored with all their might, and the Lord of the vineyard labored with them, and they obeyed all the commandments of the Lord of the vineyard. Natural fruit appeared again in the vineyard, and the natural branches began to grow and thrive exceedingly. The wild branches were plucked off and cast away, maintaining the equality of the root and the top according to their strength.

They labored diligently, following the Lord of the vineyard's commandments, until the bad had been cast away, and the Lord had preserved the natural fruit. The trees became like one body, and the fruits were equal. The Lord of the vineyard had preserved the most precious natural fruit for himself from the beginning.

When the Lord of the vineyard saw that his fruit was good and his vineyard was no longer corrupt, he called up his servants and said: For this last time, we have nourished my vineyard. You see that I have done it according to my will, preserving the natural fruit as it was in the beginning. Blessed are you, for your diligence in laboring with me has brought back the natural fruit, and my vineyard is no longer corrupted. The bad is cast away, and you will share in the joy of the fruit of my vineyard.

For a long time, I will lay up the fruit of my vineyard for myself against the soon-coming season. This is the last time I have nourished my vineyard, pruned it, dug around it, and dunged it. Therefore, I will lay up the fruit for a long time, as I have spoken. When the time comes for evil fruit to return to my vineyard, I will gather the good and the bad. I will preserve the good for myself, and the bad will be cast away into its own place. Then the season and the end will come, and I will cause my vineyard to be burned with fire.

Chapter Six.

Now, my brethren, as I previously mentioned that I would prophesy, here is my prophecy: the words spoken by the prophet Zenos regarding the house of Israel, comparing them to a cultivated olive tree, will undoubtedly be fulfilled. The day when he, for the second time, intervenes to reclaim his people marks the last occasion when the servants of the Lord will go forth in his might to tend and cultivate his vineyard. Following that, the end will swiftly approach.

How blessed are those who have diligently worked in his vineyard, and how unfortunate are those who will be cast out to their own destinies! The world will be consumed by fire. Our God is merciful to us, remembering the house of Israel—both its roots and branches. He extends his hands to them continually, even though they are a stubborn and rebellious people. However, all those who do not harden their hearts will be saved in the kingdom of God.

Therefore, my beloved brethren, I earnestly implore you with words of seriousness to repent, come with a sincere heart, and cling to God as he clings to you. While his merciful arm is extended to you in the brightness of the day, do not harden your hearts. Yes, today, if you hear his voice, do not harden your hearts; for why would you choose death? After being nurtured by the good word of God throughout the day, will you produce corrupt fruit that necessitates being cut down and thrown into the fire? Will you reject these words? Will you turn away from the words of the prophets and deny all

that has been spoken about Christ, despite the numerous testimonies? Will you deny the good news of Christ, the power of God, the gift of the Holy Ghost, extinguish the Holy Spirit, and mock the grand plan of redemption laid out for you?

Do you not realize that if you persist in these actions, the power of redemption and resurrection in Christ will bring you to a shameful and guilt-ridden state before God's judgment seat? According to the principles of justice, which cannot be denied, you will be consigned to the lake of unquenchable fire and brimstone, and its smoke will ascend forever—an endless torment. Therefore, repent and enter through the narrow gate. Stay on the narrow path until you obtain eternal life. Be wise. What more can I say? Finally, I bid you farewell until we meet before the judgment seat of God's justice, a seat that strikes fear and dread into the hearts of the wicked. Amen.

Chapter Seven.

After the passage of several years, a man named Sherem emerged among the people of Nephi. He began preaching to the people, declaring that there would be no Christ. His speeches were filled with flattery, aimed at undermining the doctrine of Christ. Sherem worked diligently to turn the hearts of the people away from the truth.

Knowing that I, Jacob, had faith in the coming of Christ, he sought opportunities to confront me. Sherem was well-versed and had a perfect command of the people's language. This allowed him to employ flattery and persuasive speech with the cunning of the devil. Despite the many revelations and extraordinary experiences I had witnessed, including interactions with angels, and hearing the voice of the Lord directly, I could not be shaken.

Eventually, Sherem approached me, saying: Brother Jacob, I have sought many opportunities to speak with you. I have heard that you travel extensively, preaching what you call the gospel or the doctrine of Christ. Accusing me, he asserted that I misled the people into forsaking the right path of God and neglecting the law of Moses, turning it into the worship of a being said to come many centuries in the future. He vehemently declared this as blasphemy, claiming that no one could know such things about the future.

The Lord poured His Spirit into my soul, allowing me to confound Sherem in all his arguments. I challenged him, asking: Do you deny the Christ who will come?

He responded: If there were a Christ, I would not deny him, but I know there is no Christ, nor has there ever been.

I then asked: Do you believe the scriptures?

He replied: Yes.

I countered: Then you do not understand them, for they truly testify of Christ. None of the prophets have written or prophesied except to speak of this Christ. I testified that through the power of the Holy Ghost, I knew that without the atonement, all mankind would be lost.

Sherem then challenged me: Show me a sign by this power of the Holy Ghost that you claim to know so much.

I responded: Who am I to tempt God by showing you a sign when you already know the truth? Yet, you will deny it because you are of the devil. Nevertheless, not my will but God's be done. If God smites you, let it be a sign to you that He has power in heaven and on earth, and that Christ will come.

As I spoke these words, the power of the Lord came upon Sherem, causing him to fall to the ground. He was nourished for many days. He then declared to the people: Assemble tomorrow, for I am approaching death. Therefore, I wish to address the people before my passing.

On the following day, Sherem spoke plainly, renouncing the false teachings he had propagated, confessing Christ, the power of the Holy Ghost, and the ministry of angels. He openly acknowledged that he had been deceived by the devil. Sherem spoke about hell, eternity, and eternal punishment. He expressed fear that he might have committed the unpardonable sin by lying to God. Confessing his lies, he confessed to God. After these words, Sherem could say no more and gave up the ghost.

The multitude witnessed Sherem's testimony and were astonished. The power of God descended upon them, causing them to fall to the earth. This pleased me, as it was something I had requested of my Father in heaven, who had heard and answered my prayer. Peace and the love of God were restored among the people. They searched the scriptures and paid no heed to the words of the wicked Sherem.

Despite numerous attempts to reclaim and restore the Lamanites to the truth, all efforts were in vain. They delighted in wars and bloodshed, harboring an eternal hatred against us, their brethren. We, the people of Nephi, fortified ourselves against them, trusting in the God and rock of our salvation, and thus, we remained conquerors.

As I, Jacob, grew old, the record of this people continued on the other plates of Nephi. Therefore, I conclude this record, stating that time passed away, and our lives felt like a dream. We were a lonely and solemn people, cast out from Jerusalem, born in tribulation, residing in a wilderness, and hated by our brethren, leading to wars and contentions. Thus, we mourned out our days.

Feeling my mortality, I said to my son Enos: Take these plates. I relayed the commands given to me by my brother Nephi, and my son promised obedience. Thus, I conclude my writing on these plates, which has been brief. To the reader, I bid farewell, hoping that many of my brethren may read my words. Brethren, adieu.

THE BOOK of ENOS

(The Son of Jacob)

Chapter One.

I, Enos, beheld my father, a just man who instructed me in his language, and in the ways of the Lord. Praise be to my God for it!

Now, I shall recount the struggle I faced before God, seeking the remission of my sins. While hunting in the forests, my father's teachings about eternal life and the joy of the saints deeply affected me. My soul hungered, and I knelt before my Maker, crying out in fervent prayer for my own soul. All day long, my voice reached the heavens, continuing even into the night.

A voice came to me, saying: Enos, your sins are forgiven, and you shall be blessed. I, Enos, knew that God could not lie, and my guilt was swept away.

I inquired: Lord, how is this possible?

He replied: Because of your faith in Christ, whom you have not seen or heard before. Many years will pass before He manifests Himself in the flesh. Therefore, your faith has made you whole.

After hearing these words, my concern turned to the welfare of my Nephite brethren, and I poured out my soul in prayer for them. The voice of the Lord returned, assuring me that He would visit my brethren according to their diligence in keeping His commandments. The land was holy, and He would curse it only for iniquity.

Strengthened in faith, I prayed fervently for my Lamanite brethren. The Lord promised to grant my desires due to my faith. I desired that if the Nephites fell into transgression and were destroyed, a record of my people would be preserved for the Lamanites to bring them to salvation. The Lamanites swore to destroy our records and traditions, and my prayers continued for the preservation of our records.

The Lord covenanted to bring forth the records among the Lamanites in His own time. I rested in the assurance of this covenant. The Lord revealed that my fathers had also sought this preservation, and it would be done according to their faith.

Encouraged by the Lord's words, I went among the people, prophesying of future events and testifying of the things I had heard and seen. I bear witness that the Nephites diligently sought to restore the Lamanites to the true faith, but their efforts were in vain. The Lamanites became wild, ferocious, bloodthirsty, and idolatrous, causing much distress to the Nephites.

Despite the Nephites' efforts in agriculture and raising livestock, and the presence of many prophets, the people remained stiffnecked and difficult to understand. Only preaching of wars, contentions, destructions, and reminders of death, eternity, and the power of God kept them from speedy destruction. I record these things plainly, as I saw wars between the Nephites and Lamanites during my lifetime.

Having reached the age of one hundred and seventy-nine, I saw the need to preach and prophesy to the people, declaring the truth in Christ.

I recognized that my mortal life would soon end, and I looked forward to resting with my Redeemer. Rejoicing in the day when my mortal would put on immortality, I anticipated standing

before Him and hearing: Come unto me, ye blessed, there is a place prepared for you in the mansions of my Father. Amen.

THE BOOK of JAROM

(The Son of Enos)

Chapter One.

Now, I, Jarom, inscribe a brief account as per the directive of my father, Enos, to maintain our genealogy. Due to the limited space on these plates and with the primary purpose of benefiting our Lamanite brethren, I will provide a concise record. I won't delve into my prophecies or revelations, for what more could I convey than my forefathers? Have they not already revealed the plan of salvation? I affirm, yes, and that suffices for me.

Much needs to be accomplished among this people due to the hardness of their hearts, deafness of their ears, blindness of their minds, and the stiffness of their necks. Nevertheless, God extends exceptional mercy towards them, and thus far, He has not removed them from the face of the land. Among us, there are many who have received numerous revelations, for not all are stiffnecked. Those who are not and possess faith, commune with the Holy Spirit, which manifests according to their belief.

Two hundred years have elapsed, and the people of Nephi have thrived in the land. They diligently observe the law of Moses and sanctify the Sabbath unto the Lord. They avoid profanity and blasphemy, and the laws are exceedingly strict. They are dispersed across the land, as are the Lamanites, who outnumber the Nephites significantly. The Lamanites harbor a love for murder and partake in drinking the blood of beasts. Many times, the Lamanites come against us, the Nephites, in battle. However, our kings and leaders, mighty in the faith of the Lord, teach the people of His ways. Thus, we withstand the Lamanites, repel them from our lands, and commence fortifying our cities and inherited places.

We multiply abundantly, spread across the land, and amass great wealth in gold, silver, precious items, fine woodwork, buildings, machinery, iron, copper, brass, and steel. We manufacture all kinds of tools and weapons for tilling the ground and preparing for war. Well-prepared to face the Lamanites, they do not prevail against us. The Lord's promise is fulfilled: If we keep His commandments, we shall prosper in the land.

The prophets of the Lord warn the people of Nephi, in accordance with God's word, that transgression will lead to their destruction from the land. Prophets, priests, and teachers labor, urging the people to be diligent and teaching the law of Moses, its purpose, and encouraging them to look forward to the Messiah, believing in Him as though He were already present. This is their teaching method. Through these efforts, they prevent the people from being destroyed, stirring them continually unto repentance by pricking their hearts with the word.

Two hundred and thirty-eight years have now passed in wars, contentions, and dissensions for much of that time. I refrain from writing more, considering the small size of the plates. However, my brethren, you can refer to the other plates of Nephi, where the records of our wars are engraved according to the writings of the kings or those commissioned to record.

I entrust these plates into the hands of my son Omni, that they may be preserved as per the commandments of my fathers.

THE BOOK of OMNI

(The Son of Jarom)

Chapter One.

I, Omni, complying with my father Jarom's directive to document our genealogy, share a glimpse of my life. In my time, I engaged in extensive sword fighting to safeguard my people, the Nephites, from falling into the hands of their enemies, the Lamanites. Regrettably, I acknowledge my own wickedness, as I have not kept the statutes and commandments of the Lord as I should.

Two hundred and seventy-six years passed, marked by alternating periods of peace and serious war with bloodshed. In total, two hundred and eighty-two years have elapsed, during which I faithfully kept these plates as per my father's commandments. I then passed them on to my son Amaron, concluding my record.

The Words of Amaron (the Son of Omni):

Now I, Amaron, inscribe a few things in the book of my father. Three hundred and twenty years have transpired, witnessing the destruction of the more wicked faction of the Nephites. The Lord, after leading them out of Jerusalem and preserving them from their enemies, enforced the words He spoke to our fathers. He declared that unless they kept His commandments, they would not prosper in the land. In judgment, the Lord visited them, sparing the righteous from destruction and delivering them from their enemies. I entrusted the plates to my brother Chemish.

The Words of Chemish (the Brother of Amaron):

Now, I, Chemish, inscribe the limited content that I write in the same book as my brother. I witnessed the last entry he made, personally penned on the day he handed these plates to me. This is our method of record-keeping, following the commandments of our fathers. And with this, I conclude.

The Words of Abinadom (the Son of Chemish):

I, Abinadom, am the son of Chemish. I witnessed much war and contention between my people, the Nephites, and the Lamanites. With my own sword, I took the lives of many Lamanites in defense of my brethren. The record of our people is engraved upon plates held by the kings, tracing the generations. I know of no revelation or prophecy beyond what has been written. What is sufficient is inscribed. And I conclude.

The Words of Amaleki (the Son of Abinadom):

I am Amaleki, the son of Abinadom. I will share something about Mosiah, who became king over the land of Zarahemla. Warned by the Lord to flee the land of Nephi, Mosiah departed with those who heeded the Lord's voice, journeying into the wilderness. They followed many preachings and prophecies, continually admonished by the word of God, led by the power of His arm until they reached the land called Zarahemla. There, they encountered the people of Zarahemla, causing great rejoicing on both sides.

Zarahemla rejoiced because the Lord sent Mosiah's people with the brass plates containing the record of the Jews. Mosiah learned that the people of Zarahemla came from Jerusalem when Zedekiah, the king of Judah, was carried captive to Babylon. They journeyed in the wilderness, guided by the Lord's hand across great waters to the land where Mosiah found them, and they settled there. At the time Mosiah discovered them, they had become numerous but had faced many wars and contentions, losing lives by the sword. Their language had become corrupted, and they denied the existence of their Creator. Mosiah and his people could not understand them. Mosiah had them taught in his language, and Zarahemla provided a genealogy of his fathers, although not on these plates. The people of Zarahemla and Mosiah united, and Mosiah became their king.

In Mosiah's days, a large stone with engravings was brought to him, and he interpreted it by the gift and power of God. It contained an account of Coriantumr and the slain of his people. Coriantumr was discovered by the people of Zarahemla and dwelt with them for nine moons. The stone also spoke of Coriantumr's first parents, who came out from the tower when the Lord confounded the people's language. The severity of the Lord's judgments fell upon them, and their bones were scattered in the land northward.

I was born in Mosiah's days and witnessed his death. Benjamin, his son, now reigns. In the days of King Benjamin, I saw a serious war and much bloodshed between the Nephites and Lamanites. Benjamin successfully drove the Lamanites out of Zarahemla.

I began to age, having no offspring, and recognizing King Benjamin's just nature before the Lord. Therefore, I deliver these plates to him, urging all to come to God, the Holy One of Israel. Believe in prophesying, revelations, ministering of angels, speaking with tongues, interpreting languages, and all that is good. For all good comes from the Lord, and evil from the devil.

I encourage my people to come to Christ, the Holy One of Israel, partake of His salvation, and the power of His redemption. Offer your whole souls to Him, continue in fasting and praying, endure to the end, and by the living Lord, you will be saved.

Now, a word about a group that went into the wilderness to return to the land of Nephi. A considerable number, desiring their inheritance, went up, led by a strong and stiffnecked leader. Contentions arose, resulting in the death of all but fifty, who returned to Zarahemla.

These fifty attempted the journey again, this time taking additional people. My brother accompanied them, and since then, I have heard nothing about them. As I approach my grave, these plates are full, and thus, I conclude.

THE WORDS *of* MORMON

**The storyline moves ahead 500 years.
Mormon, the compiler of the large plates, assembles all the records.**

Chapter One.

As I, Mormon, am preparing to hand over the record I have been compiling to my son Moroni, I reflect upon having witnessed nearly the complete destruction of my people, the Nephites. Delivering these records into the hands of my son many centuries after the coming of Christ, I anticipate that he will witness the eventual demise of my people. Yet, I pray that he may survive to write about them and about Christ, in the hope that it may someday be beneficial.

Regarding what I have written: After abridging the plates of Nephi down to the reign of King Benjamin, mentioned by Amaleki, I searched among the records delivered to me. I discovered these plates, containing a brief account of the prophets from Jacob to the reign of King Benjamin, and many words of Nephi. I find pleasure in the contents of these plates, especially the prophecies of the coming of Christ. My fathers knew that many of these prophecies were fulfilled, and I, too, recognize the fulfillment of those prophesied until this day. Those beyond this day are sure to come to pass. Therefore, I choose to conclude my record on these plates, taking the remainder from the plates of Nephi. However, I acknowledge that I cannot write even a hundredth part of the things about my people.

These plates, containing prophecies and revelations, are dear to me, and I know they will be valued by my brethren. I do this with a wise purpose, guided by the whisperings of the Spirit of the Lord within me. While I do not know all things, the Lord, who knows all things to come, works in me to fulfill His will. My prayer to God concerns my brethren, that they may once again come to the knowledge of God, to the redemption of Christ, and become a delightsome people.

I now proceed to conclude my record, drawn from the plates of Nephi, based on the knowledge and understanding given to me by God. After Amaleki delivered these plates to King Benjamin, he combined them with the other plates containing records handed down by kings from generation to generation until the days of King Benjamin. These plates passed through the hands of King Benjamin and generations until they reached me. I pray to God for their preservation from this time forth, knowing that great things are written on them. Out of these records, my people and their brethren will be judged on the great and last day, according to the word of God written on them.

There were some contentions among King Benjamin's own people. Additionally, the armies of the Lamanites came down from the land of Nephi to battle against his people. King Benjamin gathered his armies, fought with the strength of his own arm, wielding the sword of Laban. With the strength of the Lord, they contended against their enemies, slaying many thousands of Lamanites. They drove the Lamanites out of all the lands of their inheritance.

After dealing with false Christs, false prophets, preachers, and teachers, the king punished them according to their crimes; facing much contention and dissension among the Lamanites.

The king was a holy man, he reigned in righteousness over his people. Many prophets and holy men in the land spoke the word of God with power and authority, using sharpness due to the stiffneckedness of the people. With the help of these individuals, King Benjamin, through laboring with all the might of his body and the faculty of his whole soul, reestablished peace in the land.

THE BOOK of MOSIAH

(The Son of Benjamin)

**The storyline reverts back to the time of Amaleki –
500 years before The Words of Mormon.**

Chapter One.

In the land of Zarahemla, among all the people under the rule of King Benjamin, there was no more contention, ensuring continuous peace throughout the remainder of his days. The king had three sons: Mosiah, Helorum, and Helaman. He ensured their education in the language of their fathers to become men of understanding, familiar with the prophecies spoken by their forefathers, which were delivered to them by the hand of the Lord.

He also instructed them about the records on the plates of brass, emphasizing the significance of these records and commandments. King Benjamin conveyed to his sons that without these plates, they would have suffered in ignorance, lacking knowledge of the mysteries of God. He pointed out that their ancient father, Lehi, could not have remembered and taught all these things to his children without the aid of these plates. Having been taught the language of the Egyptians, Lehi could read these engravings and teach them to his children, fulfilling the commandments of God to this present time. Addressing his sons, King Benjamin emphasized that without these preserved records, their fathers would have dwindled in unbelief, resembling their brethren, the Lamanites, who ignorantly disbelieved due to false traditions.

The king urged his sons to remember the truth of these sayings and the veracity of the records, including the plates of Nephi. He emphasized that these records were true, and they could know of their surety by having them before their eyes. He encouraged his sons to diligently search the records to gain profit and to keep the commandments of God, ensuring prosperity in the land as promised by the Lord to their fathers. He imparted many more teachings to his sons, not all of which are recorded in this book.

After concluding his teachings, King Benjamin grew old, realizing that he would soon pass away. Considering this, he decided to confer the kingdom upon one of his sons. Mosiah was brought before him, and King Benjamin spoke to him, instructing him to make a proclamation throughout the land to gather the people of Zarahemla and the people of Mosiah. The next day, Benjamin intended to proclaim to the people that Mosiah was their king and ruler, a gift from the Lord.

Furthermore, King Benjamin planned to give the people a name to distinguish them above all the people the Lord had brought out of Jerusalem. This decision was based on the people's diligence in keeping the commandments of the Lord. He would bestow upon them a name that would endure, unless erased through transgression. King Benjamin warned that if this favored people fell into transgression

and became wicked, the Lord would deliver them up, making them weak like their brethren. In such a state, the Lord would no longer preserve them by His matchless power, as He had done for their fathers. The king asserted that without the Lord's intervention, their fathers would have fallen into the hands of the Lamanites, becoming victims of their hatred.

After sharing these words with his son, he charged him with overseeing all affairs of the kingdom. Additionally, he entrusted Mosiah with the responsibility of the records on the plates of brass, the plates of Nephi, the sword of Laban, and the ball or director that led their fathers through the wilderness. This divine tool was prepared by the Lord to guide each person according to their heed and diligence. As their fathers were unfaithful, they did not prosper on their journey but faced setbacks, experiencing God's displeasure, famine, and afflictions as reminders of their duty.

Mosiah faithfully carried out his father's command, proclaiming to the people of Zarahemla to gather at the temple and hear the words that King Benjamin would speak to them the next day.

Chapter Two.

Following King Benjamin's command, Mosiah made a proclamation throughout the entire land, leading the people to gather at the temple to hear the words of King Benjamin. The multitude was so vast that it couldn't be numbered, having grown significantly in the land. They offered sacrifices, including the firstlings of their flocks, as per the law of Moses. This act of worship expressed gratitude to the Lord for delivering them from Jerusalem, appointing just leaders and teachers, and establishing peace in Zarahemla.

Upon arriving at the temple, they arranged their tents in family units, with each family, including wives, sons, daughters, and grandchildren, having a separate space. The tents circled the temple, with their entrances facing it, allowing the people to remain within and hear King Benjamin's words. The multitude was so immense that King Benjamin, unable to teach everyone within the temple walls, had a tower erected. This tower served as a platform for him to address the people, and he ensured that his words were written and distributed to those unable to hear directly.

Addressing the assembled crowd, King Benjamin urged them not to trivialize his words but to listen with open hearts, seeking understanding and wisdom.

He clarified that his purpose in calling them to the temple was not to instill fear in them or elevate himself above a mortal man. Despite being subject to physical and mental infirmities, like themselves, King Benjamin had been chosen and consecrated as their ruler by the people and by divine intervention. He emphasized his commitment to serving them with the strength granted by the Lord. King Benjamin declared that he had not sought personal wealth or riches from the people and had labored with his own hands to avoid burdening them with excessive taxes or grievances. He highlighted his efforts to prevent confinement, slavery, murder, plunder, theft, adultery, and all forms of wickedness, instructing them to keep the commandments of the Lord. Despite his service, King Benjamin insisted he shared these details not to boast or accuse but to demonstrate a clear conscience before God.

Emphasizing that his service was ultimately to God, King Benjamin rejected boasting about his dedication to their welfare. He taught the people that serving fellow beings equates to serving God, encouraging them to reciprocate in serving one another. Despite being called their king, King Benjamin reminded them that if he, as their king, had labored to serve them, they, too, should labor to serve one another. Acknowledging his service in both their earthly and divine interests, King Benjamin prompted gratitude towards their heavenly King, emphasizing the need for reciprocal gratitude and service.

My brothers: I tell you that even if you were to offer heartfelt thanks and praise to God, who created, preserved, and granted you joy and peace—If you were to serve Him, acknowledging that He sustains you day by day, providing the breath that allows you to live and act according to your will, supporting you every moment—you would still be unprofitable servants.

God asks only that you keep His commandments, promising prosperity in the land for those who do so. His promises are unwavering; if you abide by His commandments, He blesses and prospers you.

Initially, God created you and granted you life, for which you owe Him a debt. Secondly, He requires that you follow His commandments. If you do, immediate blessings follow, and in doing so, you acknowledge the debt owed to Him, which persists forever.

Now, can you claim anything of yourselves? No. You cannot even assert that you are as much as the dust of the earth. Your creation from the dust belongs to Him who formed you. As your king, I am no better than you; I, too, am formed from the dust. Behold, I am old and about to return this mortal frame to the earth.

As I have served you with a clear conscience before God, I have called you together at this time to be blameless. I want to ensure your blood does not stain me when I stand to be judged by God for the things He has commanded me concerning you. I gathered you to cleanse myself of your blood as I approach my grave, desiring to depart in peace, and that my immortal spirit may join the choirs above in praising a just God.

Furthermore, I declare that I can no longer be your teacher or king. Even now, my entire frame trembles exceedingly as I attempt to speak to you. However, the Lord God supports me and has allowed me to speak, commanding me to declare that my son Mosiah is now your king and ruler.

Continue as you have done, keeping my commandments and those of my father. If you follow the commandments of my son or those of God delivered through him, you will prosper in the land, and your enemies will have no power over you.

But, my people, beware of contentions among you and do not heed the evil spirit spoken of by my father Mosiah. A woe is pronounced on those who obey that spirit; if one persists in sin and dies in that state, they drink damnation to their souls, facing everlasting punishment for transgressing God's law knowingly.

Everyone among you, except the little children, knows that you are eternally indebted to your heavenly Father, obligated to render all that you have and are unto Him. You have been taught concerning the prophecies in the records of the holy prophets, from the time of our father Lehi leaving Jerusalem until now. All that was spoken by our fathers is just and true, as they spoke what was commanded by the Lord.

After being taught these truths, if you transgress and turn away from what has been spoken, withdrawing from the Spirit of the Lord, you deny yourself guidance in wisdom, blessings, prosperity, and preservation. Such a person rebels openly against God, obeying the evil spirit, becoming an enemy to righteousness, and the Lord finds no place in them as they dwell in unholy temples.

If that person does not repent, remains an enemy to God, and dies, divine justice awakens their immortal soul to guilt, leading to pain, anguish, and an unquenchable fire, with the flame ascending forever. Mercy has no claim on that person, and their final destiny is an endless torment.

I call upon all, whether old or young, even the little children who understand my words, to awaken to the remembrance of the dreadful situation of those who have fallen into transgression. Consider the blessed and happy state of those who keep the commandments of God. They are blessed

in all things, both temporal and spiritual. If they remain faithful, they are received into heaven, dwelling with God in never-ending happiness. Remember, these things are true, for the Lord God has spoken them.

Chapter Three.

Once again, my beloved, I would draw your attention, for I have more to share with you. I have revelations about things yet to come. An angel from God has made these things known to me. He told me to wake up, and as I did, he stood before me. He said: Awake and listen to the words I will tell you, for I have come to declare to you the joyful news. The Lord has heard your prayers, judged your righteousness, and sent me to announce that you may rejoice. Declare this to your people, that they too may be filled with joy.

The time is approaching, not far off, when the Lord Omnipotent, reigning from eternity to eternity, shall come down from heaven among humanity. He will dwell in a mortal body, performing mighty miracles like healing the sick, raising the dead, making the lame walk, the blind see, and the deaf hear. He will also cast out devils or evil spirits residing in the hearts of people. He will endure temptations, bodily pain, hunger, thirst, and fatigue beyond human endurance, even to the point of bleeding from every pore due to the anguish caused by the wickedness and abominations of his people.

His name shall be Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things. His mother shall be called Mary. He will come to his own people, offering salvation through faith in his name. Despite all this, some will consider him merely a man, claiming he has a devil. They will scourge and crucify him. He will rise on the third day, standing to judge the world. All these events transpire to bring about a righteous judgment upon humanity.

His blood atones for the sins of those who, due to Adam's transgression, died without knowing God's will or sinned in ignorance. But woe to those who rebel against God knowingly! Salvation is possible for them only through repentance and faith in the Lord Jesus Christ.

The Lord God has sent holy prophets to all nations, declaring these things in every language. Those who believe in Christ's coming can receive remission of sins and rejoice with great joy, as if he had already come. However, God observed that his people were stubborn and gave them the law of Moses. Despite many signs, wonders, types, and shadows indicating his coming, and the words of holy prophets, they hardened their hearts. They failed to understand that the law of Moses is ineffective without the atonement of Christ's blood. Even if little children could sin, they are blessed, for, like Adam, the blood of Christ atones for their sins.

I declare that there is no other name, way, or means for salvation for humanity except through the name of Christ, the Lord Omnipotent. His judgment is just. Infants who die in their infancy do not perish, but adults drink damnation to their souls unless they humble themselves, become as little children, and believe in the atoning blood of Christ.

The natural man is an enemy to God, has been since Adam's fall, and will be forever unless one yields to the enticings of the Holy Spirit, shedding the natural man and becoming a saint through Christ's atonement. This transformation includes being submissive, meek, humble, patient, full of love, and willing to submit to whatever the Lord sees fit to inflict, as a child submits to a father.

I tell you that the time will come when the knowledge of a Savior will spread to every nation, kindred, tongue, and people. When that time arrives, none will be found blameless before God except little children, and this is only through repentance and faith in the Lord God Omnipotent. Even after you have taught your people what the Lord your God has commanded, they will not be found blameless

in the sight of God, except according to the words I have spoken to you. Now, I have spoken the words the Lord God has commanded me. The Lord declares that these words will stand as a bright testimony against this people on Judgment Day, where every person will be judged according to their works, whether good or evil. If their deeds are evil, they will face an awful view of their guilt and abominations, causing them to shrink from the Lord's presence into a state of misery and endless torment, from which they cannot return. They will have drunk damnation to their own souls. They will have consumed the cup of God's wrath, which justice could not deny them, just as justice could not deny that Adam would fall by partaking of the forbidden fruit. Thus, mercy can no longer claim them forever. Their torment will be like a lake of fire and brimstone, with unquenchable flames and smoke ascending forever. This is the commandment of the Lord. Amen.

Chapter Four.

After King Benjamin concluded his delivery of the words given to him by the angel of the Lord, he surveyed the multitude. To his amazement, they had fallen to the ground, gripped by the fear of the Lord. Recognizing their own carnal state as being even less than the dust of the earth, they collectively cried out. With one voice, they implored: O have mercy, and apply the atoning blood of Christ that we may receive forgiveness of our sins, and our hearts may be purified. We believe in Jesus Christ, the Son of God, who created heaven and earth and all things. He shall come down among the children of men.

Following their heartfelt plea, the Spirit of the Lord descended upon them, filling them with joy. They experienced the remission of their sins and had peace of conscience due to their profound faith in Jesus Christ, as foretold by their king.

King Benjamin resumed his address, speaking to them as friends, brethren, kindred, and people. He called their attention once again, desiring that they hear and understand the remainder of his words. Reflecting on the knowledge of God's goodness, if it had awakened them to a sense of their nothingness and fallen state, he emphasized that salvation comes to those who, having acknowledged God's goodness, His matchless power, wisdom, patience, and long-suffering, put their trust in the Lord. They are diligent in keeping His commandments and continue in faith until the end of their mortal lives. He declared that such individuals receive salvation through the atonement prepared from the foundation of the world for all mankind, from the fall of Adam to the end of the world. This atonement is the exclusive means of salvation, and no other conditions exist. The pathway to salvation is through the conditions he previously outlined, and there is no other salvation.

The king urged them to believe in God, acknowledging His existence, creative power in heaven and on earth, infinite wisdom, and omnipotence. He reminded them that man cannot comprehend all that the Lord understands. Repentance, forsaking of sins, humility before God, and sincere requests for forgiveness were stressed. If they believed in these principles, they were to put them into practice.

As they experienced the joy resulting from the remission of sins, he emphasized the importance of always remembering the greatness of God, their own nothingness, and God's goodness and long-suffering. They were to humble themselves in the depths of humility, praying daily, and standing steadfast in faith regarding the events foretold by the angel. By doing so, they would always rejoice, be filled with God's love, retain a remission of sins, and grow in the knowledge of the glory of the Creator and understanding of what is just and true.

Living peaceably, rendering to each person what is due, and avoiding harm to one another were encouraged. King Benjamin urged them to ensure their children were not hungry or naked. They were to teach their children to walk in truth, sobriety, love one another, and serve one another.

Moreover, you shall extend assistance to those in need, providing from your substance to support those who require it. You shall not allow a beggar to make a futile plea to you and turn him away to perish. It might be said: This person has brought misfortune upon himself; hence, I will withhold my help. I will not share my food or resources with him, for his suffering is just—But I tell you, O man, whoever acts in this manner has ample reason to repent. Unless he repents of his actions, he faces eternal perdition and has no place in the kingdom of God. Consider, are we not all beggars? Do we not all rely on the same Being, God, for everything we possess—be it food, clothing, gold, silver, or any other form of wealth?

Even now, as you call upon His name, seeking forgiveness for your sins, has He not responded? He has poured out His Spirit upon you, filling your hearts with joy, leaving you speechless in your overwhelming happiness.

Therefore, if God, who created you and on whom you depend for your lives and all that you have, grants your righteous requests when you believe, how much more should you share your substance with one another? If you judge a man petitioning you for help to prevent his perishing, and condemn him, how much more just will be your condemnation for withholding your substance? This substance does not belong to you but to God, to whom your life also belongs. Yet, you make no petition and show no remorse for your actions. I say unto you, woe unto that man, for his substance shall perish with him. These words are directed especially to those who are rich in the things of this world.

And to the poor, those who lack but still have enough, I advise you to persevere day by day. To those who deny assistance to the beggar because they lack, I hope you say in your hearts: I do not give because I do not have, but if I had, I would give. If this is your sincere belief, you remain blameless; otherwise, you are condemned, and your condemnation is just because you covet what you have not received.

For the sake of maintaining a daily remission of your sins, ensuring you walk guiltless before God, I encourage you to share your substance with the poor. Each person should contribute according to their means, such as providing food for the hungry, clothing for the naked, visiting the sick, and offering relief, both spiritually and temporally, according to their needs.

Ensure that all these actions are carried out with wisdom and order. It is unnecessary for a person to exert more effort than they have strength. Diligence is important to win the prize, and therefore, all things must be done orderly.

Remember, if you borrow from your neighbor, repay as agreed, or you will commit sin, possibly causing your neighbor to sin as well.

There are numerous ways and means by which one can commit sin, and I cannot enumerate them all. However, I can emphasize that if you do not guard your thoughts, words, and deeds, observe God's commandments, and maintain faith in what you have heard about the coming of our Lord until the end of your lives, you will perish. Therefore, O man, remember and do not perish.

Chapter Five.

After King Benjamin had addressed his people in this manner, he inquired among them to ascertain whether they believed the words he had spoken. They responded with a unanimous voice, declaring: Yes, we believe all the words you have spoken to us. We know of their certainty and truth

because of the Spirit of the Lord Omnipotent, which has effected a profound change in us, or in our hearts, leading us to no longer have a disposition to do evil but to engage in continuous goodness. Through the infinite goodness of God and the manifestations of His Spirit, we ourselves have profound insights into what is to come. If necessary, we could even prophesy about all things. It is the faith we have placed in the teachings of our king that has granted us this great knowledge, causing us to rejoice with exceedingly great joy. We are willing to enter into a covenant with our God, committing to do His will and obey His commandments throughout the remainder of our days. We seek to avoid bringing upon ourselves the never-ending torment foretold by the angel, aiming not to drink from the cup of the wrath of God.

These are the words the king desired to hear from them. He acknowledged their words, saying: You have spoken the words I desired to hear, and the covenant you have made is a righteous one. Due to the covenant you have made, you shall be known as the children of Christ—His sons and daughters. This day, He has spiritually begotten you because you declare that your hearts have changed through faith in His name. Therefore, you are born of Him and have become His sons and daughters. Under this head, you are made free, and there is no other head by which you can be made free. Salvation comes by no other name, so I encourage all of you who have entered into a covenant with God to be obedient until the end of your lives to take upon you the name of Christ.

Whosoever does this shall find themselves at the right hand of God, knowing the name by which they are called—the name of Christ. Anyone who does not take upon them the name of Christ must be called by some other name, finding themselves on the left hand of God.

I remind you that this is the name I said would never be blotted out, except through transgression. Therefore, be cautious not to transgress, so the name is not erased from your hearts. Retain the name always written in your hearts, so you are not found on the left hand of God. Hear and recognize the voice by which you shall be called, and the name by which He shall call you.

A man does not know the master whom he has not served, who is a stranger unto him, and is far from the thoughts and intents of his heart. Does a man keep an ass that belongs to his neighbor? No; he will not even allow it to feed among his flocks but will drive it away and cast it out. Even so, it shall be among you if you do not know the name by which you are called. Therefore, be steadfast and immovable, always abounding in good works, so that Christ, the Lord God Omnipotent, may seal you His own. May you be brought to heaven, obtaining everlasting salvation and eternal life through the wisdom, power, justice, and mercy of the One who created all things in heaven and on earth—God above all. Amen.

Chapter Six.

After finishing his address to the people, King Benjamin deemed it necessary to record the names of all those who had entered into a covenant with God to follow His commandments. It turned out that every soul, with the exception of little children, had entered into this covenant and taken upon themselves the name of Christ.

Following these events, King Benjamin concluded his discourse. He consecrated his son Mosiah as the ruler and king over the people. He imparted all the responsibilities regarding the kingdom to Mosiah and appointed priests to instruct the people, helping them understand and remember God's commandments. The aim was to stir them up to recall the oath they had made. After this, he dismissed the multitude, and everyone returned to their own homes with their families.

Mosiah assumed the throne in place of his father, starting his reign at the age of thirty. This marked about four hundred and seventy-six years from the time Lehi left Jerusalem.

King Benjamin lived for three more years and then passed away.

The new king, Mosiah, walked in the ways of the Lord, observing His judgments, statutes, and commandments in all things. He directed his people to cultivate the land, setting an example by personally engaging in agricultural work. This was to avoid becoming a burden to his people, following the practices of his father in all aspects. There was no contention among his people for a period of three years.

Chapter Seven.

After experiencing three years of uninterrupted peace, King Mosiah became curious about the people who had migrated to the land of Lehi-Nephi or the city of Lehi-Nephi. His people, having heard nothing from them since their departure from the land of Zarahemla, constantly teased him about it. Responding to the persistent inquiries, King Mosiah allowed sixteen of their strong men, led by a robust descendant of Zarahemla named Ammon, to journey to the land of Lehi-Nephi and gather information about their brethren.

The following day, the group set out on their expedition. They faced the challenge of not knowing the correct route through the wilderness, resulting in a wandering period of forty days. Eventually, they arrived at a hill north of the land of Shilom, where they pitched their tents.

Ammon, accompanied by three of his brethren—Amaleki, Helem, and Hem—descended into the land of Nephi. Their encounter with the king of the people in the land of Nephi and Shilom led to their capture by the king's guard. They were bound and thrown into prison.

Two days later, they were brought before the king again, their bonds loosened, and were commanded to answer the king's questions. The king, identifying himself as Limhi, the son of Noah and a descendant of Zeniff, inquired about their bold approach near the city walls, where he and his guards were present.

Ammon expressed gratitude for being alive and having the opportunity to speak. He revealed his identity and the purpose of their visit, explaining their connection to Zarahemla and their desire to inquire about the brethren brought out of that land by Zeniff.

Limhi, upon hearing Ammon's words, was exceedingly glad, realizing that his brethren in the land of Zarahemla were still alive. He declared his intent to rejoice and promised that his people would do the same on the following day. Limhi, burdened by Lamanite bondage and heavy taxation, believed that their brethren from Zarahemla would deliver them from the hands of the Lamanites. He expressed a willingness to become Nephite slaves rather than endure the Lamanite king's tribute.

King Limhi then ordered his guards not to bind Ammon and his brethren any longer. Instead, he instructed them to go to the hill north of Shilom, bring their brethren into the city, and allow them to rest, eat, and drink after enduring hunger, thirst, and fatigue on their journey.

The following day, King Limhi issued a proclamation for all his people to gather at the temple and hear his words. Addressing the assembly, he encouraged them, saying: O my people, lift up your heads and be comforted. The time is at hand, or not far distant, when we shall no longer be in subjection to our enemies. Despite our many struggles, which have seemed in vain, I trust there remains an effective effort to be made.

Therefore, lift up your heads, rejoice, and put your trust in God—the God of Abraham, Isaac, and Jacob, who brought the children of Israel out of Egypt, led them through the Red Sea on dry ground,

and provided manna in the wilderness. This same God brought our fathers out of Jerusalem, preserving His people until now. Our bondage is a consequence of our iniquities and abominations. You are witnesses that Zeniff, eager to inherit his father's land, was deceived by King Laman into a treaty. As a result, we pay tribute to the Lamanite king, surrendering half our crops, grain, and livestock, and even half of all we possess, or face dire consequences. Now, is this not grievous to bear?

Our affliction is great, and we have ample reason to mourn. Many of our brethren have been slain, their blood spilled in vain, all due to iniquity.

Great are the reasons we have to mourn. If this people had not fallen into transgression, the Lord would not have allowed this great evil. Yet, they would not hearken to His words, leading to contentions, bloodshed, and the slaying of a prophet of the Lord—a chosen man of God who prophesied of Christ's coming. They put him to death because he declared Christ to be the God and Father of all things, who would take upon Himself the image of man, created in the beginning after the image of God. Their actions brought the wrath of God upon them, leading to their current bondage and afflictions.

For the Lord has said: I will not succor my people in the day of their transgression; but I will hedge up their ways that they prosper not; and their doings shall be as a stumbling block before them. If my people sow filthiness, they shall reap the chaff in the whirlwind, and the effect thereof is poison. If my people sow filthiness, they shall reap the east wind, bringing immediate destruction.

Now, the promise of the Lord is fulfilled, and you are smitten and afflicted. But if you turn to the Lord with full purpose of heart, put your trust in Him, and serve Him diligently, He will, according to His wishes, deliver you from bondage.

Chapter Eight.

After King Limhi concluded his address to the people, during which he shared many details (although only a few are recorded in this book), he proceeded to inform them about their brethren in the land of Zarahemla. The king then asked Ammon to stand before the multitude and recount all that had transpired with their brethren, starting from Zeniff's departure from the land until his own arrival. Ammon also reviewed the final teachings of King Benjamin, explaining them to King Limhi's people to ensure their understanding.

Following this, the king dismissed the multitude, allowing everyone to return to their homes. King Limhi arranged for the plates containing the records of his people since leaving Zarahemla to be presented to Ammon for reading. Upon reading the record, Ammon was asked by the king if he could interpret languages, to which Ammon responded negatively.

The king explained that, distressed by his people's afflictions, he had sent forty-three individuals into the wilderness to find Zarahemla, only for them to become lost for many days. Although diligent, they did not locate Zarahemla and instead discovered a land filled with bones, ruins, and artifacts. As evidence, they brought twenty-four plates made of pure gold, along with large, sound breastplates made of brass and copper, and rusted swords with deteriorated hilts.

The king sought someone who could translate these records to gain insight into the fate of the destroyed people.

Ammon informed the king of a man with the ability to translate ancient records, using a divine gift called interpreters. However, only those commanded by God could look into them to avoid perishing. Such individuals were called seers. Ammon revealed that the king of Zarahemla possessed this gift and was commanded to perform these translations.

The king acknowledged that a seer held a higher status than a prophet. Ammon clarified that a seer is both a revelator and a prophet and possesses a gift only surpassed by the power of God. A seer has the ability to know about past and future events, revealing secret, hidden, and unknown things. Ammon emphasized that God had provided this means for people to work mighty miracles through faith, benefiting their fellow beings.

Concluding his words, Ammon prompted the king's great rejoicing and gratitude to God, expressing certainty that the plates contained profound mysteries, with the interpreters designed to unveil these secrets to humanity. The king marveled at the works of the Lord, recognizing the prolonged patience with His people, and lamenting the blindness and lack of desire for wisdom among the children of men. He likened them to a wild flock fleeing from the shepherd, scattering, driven, and devoured by the beasts of the forest.

The Record of Zeniff

(Comprising Mosiah 9-22)

A narrative (about 50-100 years earlier) detailing the experiences of his community, spanning from their departure from the land of Zarahemla to the moment of their liberation from the grasp of the Lamanites.

Chapter Nine.

I, Zeniff, having mastered the Nephite language and possessing knowledge of the land of Nephi, was sent as a spy among the Lamanites to assess their forces. The initial intent was for our army to attack and annihilate them. However, witnessing goodness among them, I desired their preservation. This led to contention with my brethren in the wilderness, as I advocated for a treaty with the Lamanites. Our ruler, an austere and bloodthirsty man, ordered my execution. A fierce internal conflict ensued, with father against father and brother against brother, resulting in the destruction of the majority of our army. Those of us spared returned to Zarahemla, conveying the tale to our families.

Despite these challenges, my overzealous desire to inherit the land of our fathers led me to gather those willing to journey again into the wilderness. However, we faced famine and afflictions due to our slow remembrance of the Lord our God. After many days of wandering, we pitched our tents near the place where our brethren were slain, close to the land of our fathers.

I, accompanied by four men, entered the city to meet the king, assessing his disposition and exploring the possibility of peacefully possessing the land.

The king made a covenant with me, allowing us to possess the lands of Lehi-Nephi and Shilom. He also commanded his people to depart, and we, along with my people, entered the land and began building and repairing the city walls. We cultivated the land with various seeds, including corn, wheat, barley, neas, sheum, and fruits. Our prosperity grew as we multiplied in the land.

The cunning king Laman, seeking to bring my people into bondage, yielded up the land for our possession. However, after dwelling in the land for twelve years, King Laman grew uneasy, fearing our strength might overpower them. They were a lazy and idolatrous people desiring to bring us into bondage for their benefit.

King Laman stirred up his people, leading to wars and contentions. In the thirteenth year of my reign, a numerous host of Lamanites attacked my people, slaughtering them and plundering their flocks and fields. Those who escaped fled to the city of Nephi, seeking my protection.

I armed my people with various weapons, and, with the strength of the Lord, we went forth to battle against the Lamanites. Crying mightily for deliverance, God answered our prayers. In one day and night, we slew three thousand and forty-three Lamanites, driving them out of our land. I, personally, participated in burying their dead, but sadly, two hundred and seventy-nine of our brethren were slain, causing great sorrow and lamentation.

Chapter Ten.

We once again embarked on the establishment of the kingdom and resumed possession of the land in a state of tranquility. I ensured the production of various weapons of war to equip my people for any future conflict with the Lamanites. Setting guards around our land, I took precautions to prevent any surprise attacks from the Lamanites that could endanger us. Thus, I safeguarded my people and flocks, preventing them from falling into the hands of our adversaries.

We inherited the land of our fathers for an extended period, precisely twenty-two years. I directed the men to cultivate the soil, producing all kinds of grains and fruits. The women were involved in spinning, toiling, and producing various types of fine linen and cloth to meet our clothing needs. This contributed to our prosperity and ensured continual peace in the land for twenty-two years.

After the death of King Laman, his son assumed the throne and fomented rebellion among his people. Consequently, they prepared for war and readied themselves to engage in battle against my people. To counter their threat, I dispatched spies throughout the land of Shemlon to discern their preparations and take measures to guard against them, preventing any surprise attacks. The Lamanites advanced from the north of the land of Shilom with a formidable army, armed with bows, arrows, swords, cimeters, stones, and slings. Their heads were shaved, and they were clad only with a leathern girdle around their loins.

In response, I ordered the women and children of my people to be concealed in the wilderness. Additionally, I assembled all the capable old men and young men capable of bearing arms, organizing them for battle against the Lamanites. Each man was assigned to his rank based on age. Thus prepared, we engaged in battle against the Lamanites. Even in my old age, I personally participated in the conflict. We went forth to battle, relying on the strength of the Lord.

The Lamanites were ignorant of the Lord and unaware of His strength; thus, they relied solely on their own physical prowess. Despite being a robust people in terms of human strength, they exhibited wild, ferocious, and bloodthirsty characteristics, clinging to the traditions of their fathers. According to these traditions, they believed they were expelled from the land of Jerusalem due to the sins of their ancestors. They felt wronged in the wilderness by their brethren and further wronged during their sea crossing. They also believed they were wronged in their initial inheritance after crossing the sea, attributing it to Nephi's greater faithfulness in obeying the Lord's commandments. As a result, the Lord favored Nephi, who led them through the wilderness. Nephi's brethren grew wrathful because they didn't comprehend the Lord's dealings. Their hearts hardened against the Lord during the sea journey.

Upon arriving in *The Promised Land*, they resented Nephi, accusing him of seizing control of the people. They even sought to kill him. They were angry with him for obeying the Lord's command to go into the wilderness and taking the records from the brass plates, accusing him of robbery. These

sentiments were passed down to their children, teaching them to harbor hatred, commit murder, and engage in robbery and plunder against the Nephite children. This eternal animosity toward the descendants of Nephi persisted. King Laman, through his cunning, deceit, and false promises, deceived me into bringing my people into this land, exposing them to destruction. We have endured many years in this land.

Having conveyed all these details about the Lamanites to my people, I inspired them to go into battle with full force, placing their trust in the Lord. Consequently, we engaged in face-to-face combat. We once again drove them out of our land, inflicting a great slaughter upon them—so numerous that we could not count them. After our victory, we returned to our homeland, and my people resumed tending their flocks and cultivating their fields. Now, being old, I passed the kingdom to one of my sons; therefore, I shall say no more. May the Lord bless my people. Amen.

Chapter Eleven.

Zeniff, having conferred the kingdom upon his son Noah, witnessed his son's departure from righteousness. Noah failed to keep God's commandments, instead following the desires of his heart. He indulged in polygamy, causing his people to commit various sins and engage in abominable acts, including whoredoms and wickedness. Noah imposed a heavy tax on his people, demanding one-fifth of all their possessions, including gold, silver, ziff, copper, brass, iron, fatlings, and grain. This taxation supported not only Noah and his multiple wives and concubines but also his priests and their families, altering the kingdom's affairs significantly.

To consolidate his power, Noah replaced the consecrated priests appointed by his father with new ones, marked by pride. These priests were supported in their laziness, idolatry, and whoredoms by the burdensome taxes imposed by King Noah, leading the people to toil excessively in supporting iniquity. Deceived by the flattering words of the king and priests, the people turned idolatrous.

Noah constructed elegant buildings adorned with precious materials, including gold, silver, iron, brass, ziff, and copper. A spacious palace with a throne, adorned with gold and silver, was also built. Workmen crafted fine wood, copper, and brass decorations within the temple walls. The high priests' seats were embellished with pure gold, accompanied by a breastwork for comfort—while they spoke lying and vain words to the people. Noah erected a towering structure near the temple, enabling him to overlook the lands of Shilom and Shemlon and the surrounding areas.

The king constructed numerous buildings in Shilom, including a grand tower on the north hill, utilizing the wealth obtained through taxing his people. However, Noah's heart became fixated on his riches, leading to a life of debauchery with his wives and concubines. His priests followed suit, spending their time with harlots.

Noah established vineyards and wine-presses, indulging in an abundance of wine, turning himself and his people into wine-bibbers. The Lamanites, taking advantage of their vulnerability, began to attack Noah's people in small numbers, killing them in fields and while tending their flocks.

Although Noah dispatched guards to protect the land, their numbers were insufficient. The Lamanites overcame them, killing many and driving off numerous flocks. Thus, the Lamanites initiated the destruction of Noah's people, fueled by their deep-seated hatred.

King Noah deployed his armies against the Lamanites, achieving temporary success in driving them back. In their return, they rejoiced in the spoils of war. This triumph fueled their pride, leading them to boast about their strength, claiming that their fifty could withstand thousands of Lamanites.

Their boastful demeanor delighted in bloodshed and the shedding of their brethren's blood, all fueled by the wickedness of their king and priests.

Amidst this atmosphere, a man named Abinadi emerged among them. He prophesied, delivering the Lord's message, warning the people of impending consequences for their abominations, wickedness, and whoredoms. The Lord commanded repentance, promising affliction and bondage if they persisted in their sinful ways. Abinadi declared that unless the people repented and turned to the Lord, they would be delivered into the hands of their enemies, suffering affliction. The Lord, a jealous God, would visit the iniquities of His people. Without repentance, bondage would be inevitable, and only the Lord, the Almighty God, could deliver them. The people were warned that when they cried unto the Lord, He would be slow to hear and would permit them to be smitten by their enemies. Repentance, accompanied by sackcloth and ashes, and earnest prayers were the conditions for the Lord's intervention. This was the commandment of the Lord, as proclaimed by Abinadi.

His words stirred anger among the people, and they sought to take his life. However, the Lord delivered him from their hands. King Noah, upon learning of Abinadi's words, became wrathful. He questioned Abinadi's authority to judge him and his people and doubted the Lord's ability to bring affliction upon them. Fueled by anger, King Noah commanded him to be brought before him for execution, accusing Abinadi of inciting anger and contention among the people. Despite Abinadi's warnings, the people, blinded and hardened in heart, sought to capture him. King Noah persisted in his evil doings, refusing to repent, and turning a deaf ear to the word of the Lord.

Chapter Twelve.

After the passage of two years, Abinadi, in disguise, came among the people, unrecognized by them, and commenced prophesying. He declared that the Lord had commanded him to deliver a message to the people. Their hearts were hardened, and they had not repented of their evil deeds. The Lord, in fierce anger, would visit them for their iniquities and abominations. Abinadi, instructed by the Lord, stretched forth his hand and prophesied that this generation, due to their iniquities, would be brought into bondage, smitten on the cheek, driven by men, and slain. Their flesh would be devoured by vultures, dogs, and wild beasts. King Noah's life would be valued as a garment in a hot furnace, making him acknowledge the Lord.

Abinadi further prophesied that the people would face sore afflictions, including famine and pestilence, causing them to howl all day long. Burdens would be lashed upon their backs, and they would be driven like a dumb ass. Hail, the east wind, and insects would plague their land, and a great pestilence would befall them—all consequences of their iniquities and abominations.

Unless they repented, the Lord vowed to utterly destroy them from the face of the earth. However, a record would be left behind for other nations to discover, revealing the abominations of this people. Abinadi prophesied numerous dire events against the people.

Incensed by his words, they seized Abinadi, bound him, and presented him before the king. They accused him of prophesying evil about the people, claiming that God would destroy them. Abinadi also predicted evil about the king's life, likening it to a garment in a furnace of fire. Additionally, he likened the king to a dry stalk of the field, trodden underfoot by beasts, and compared him to the blossoms of a thistle, driven forth by the wind upon the face of the land. Abinadi asserted that all these calamities would befall the king unless he repented of his iniquities.

Facing the king, the people questioned the great evil he had done or the grievous sins of his people that warranted condemnation or judgment. They argued that they were guiltless, and the

accusations against the king were lies. They claimed strength, asserting that they would not come into bondage or be captured by enemies. They assured the king of his prosperity and offered Abinadi into his hands to do as he deemed fit.

King Noah ordered Abinadi to be thrown into prison and convened a council with the priests to decide what should be done with him. They advised the king to bring Abinadi before them for questioning, aiming to cross-examine him and find grounds for accusations. The king commanded Abinadi's presence before the council. As they began to question him, hoping to trip him up, Abinadi boldly responded and withstood all their queries, astonishing them. He confounded them with his answers, leaving them in disbelief.

One of the priests asked him about the meaning of a passage from their teachings, quoting: How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth; Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion; Break forth into joy; sing together ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem; The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God?

Abinadi responded sharply, questioning their legitimacy as priests and their understanding of prophesying. He accused them of perverting the ways of the Lord by failing to teach the people these truths. Abinadi pronounced woe upon them for their misguidance and lack of understanding. He asserted that if they truly comprehended these teachings, they would have shared them with the people instead of distorting the ways of the Lord. Accusing them of a lack of wisdom and understanding, Abinadi challenged their teachings. When asked about their teachings, the priests claimed to teach the law of Moses.

Abinadi pressed further, questioning their commitment to the law of Moses. He challenged them on their pursuit of wealth, engagement in whoredoms, and leading the people into sin. Abinadi declared that the Lord had sent him to prophesy great evil against the people for their transgressions. He warned them that they would be smitten for their iniquities, emphasizing the inconsistency between their professed teachings of the law of Moses and their actions.

Abinadi asked them directly if salvation came by the law of Moses, and they affirmed that it did. Abinadi countered, stating that salvation comes by keeping the commandments of God, as delivered to Moses on Mount Sinai. He recited the commandments, starting with: I am the Lord thy God, who hath brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other God before me. Thou shalt not make unto thee any graven image, or any likeness of any thing in heaven above, or things which are in the earth beneath.

Abinadi questioned if they had followed these commandments, sure that they had not. He continued to ask if they had taught the people to keep these commandments, asserting again that they had not.

Chapter Thirteen.

Upon hearing these words, the king commanded his priests to remove Abinadi and slay him, dismissing him as mad and asserting that they had no business with him. The priests attempted to lay their hands on Abinadi, but he resisted, warning them not to touch him, for God would smite them if they did. He explained that he had not yet delivered the complete message the Lord had sent

him to convey, and he had not revealed the specific information they had requested. Therefore, God would not allow him to be harmed at this time. Abinadi emphasized his duty to fulfill God's commandments and expressed that the people were angry with him because he spoke the truth. He noted that they considered him mad for delivering the word of God.

Following Abinadi's words, the people of king Noah dared not lay hands on him, as the Spirit of the Lord was upon him. His face radiated with exceptional brightness, similar to Moses' countenance when speaking with the Lord on Mount Sinai. Abinadi spoke with power and authority from God, continuing his message. Asserting that the people lacked the power to slay him, Abinadi declared that he would finish his message. He recognized that his words cut them to the heart because he revealed the truth about their iniquities. Abinadi's words left the people in wonder, amazement, and anger. Despite their reaction, Abinadi stated that he would finish his message, and what they did with him afterward would symbolize things to come.

Abinadi proceeded to recite the remaining commandments of God, recognizing that they were not engraved in the people's hearts due to a lifetime of studying and teaching iniquity. He reminded them of the commandments, including not making graven images, and not bowing down to them. Abinadi emphasized that the Lord is a jealous God, punishing those who hate Him but showing mercy to those who love Him and keep His commandments. He reinforced the importance of not taking the Lord's name in vain.

Abinadi reiterated the commandment to remember the Sabbath day and keep it holy. He outlined the six days for labor and the sanctity of the seventh day as a day of rest for all, including family, servants, and even animals.

Abinadi emphasized the commandment to honor one's father and mother, promising longevity on the land the Lord provides.

He continued with commandments against killing, committing adultery, stealing, bearing false witness, and coveting one's neighbor's possessions.

After Abinadi concluded his remarks, he asked them whether they had taught the people to observe and follow all these commandments. He asserted that they hadn't, indicating that if they had, the Lord would not have sent him to prophesy against the people.

Abinadi acknowledged the temporary importance of keeping the law of Moses but prophesied that a time would come when it would no longer be necessary. He emphasized that salvation was not solely dependent on the law but also on the atonement that God Himself would make for the sins of His people. Salvation, he declared, could not be achieved through the law alone; the atonement was indispensable to prevent the inevitable destruction of the people despite their adherence to the law of Moses.

Abinadi explained the necessity of a strict law given to the children of Israel due to their stubbornness, tendency towards iniquity, and forgetfulness of the Lord. This law included performances and ordinances, designed to be observed diligently day by day, serving as reminders of God and their duty towards Him. However, Abinadi clarified that all these aspects were symbolic, representing future events.

He questioned whether the people truly understood the law, noting that many did not, due to the hardness of their hearts. They failed to grasp that no one could be saved without the redemption provided by God. Abinadi reminded them of Moses' prophecies about the coming of the Messiah and God's plan for redemption. He highlighted that all the prophets since the beginning of the world had spoken to varying degrees about these matters. The prophets had foretold that God Himself would

descend among humanity, take on human form, and exert mighty power on the earth. The prophets had also predicted the resurrection of the dead and the oppression and affliction that the Messiah would endure.

Chapter Fourteen.

Indeed, doesn't Isaiah ask: Who has believed our message, and to whom has the strength of the Lord been revealed? He will grow up before Him like a tender plant, like a root in dry ground. He will have no impressive appearance or majesty, and when we see Him, there will be no beauty that we should desire Him. He is despised and rejected by men, a man of sorrows and familiar with suffering. We turn our faces away from Him; He is despised, and we do not value Him. Yet surely, He has borne our griefs and carried our sorrows. Although we considered Him stricken, smitten by God, and afflicted, He was wounded for our transgressions, bruised for our iniquities. The punishment for our peace was upon Him, and by His stripes, we are healed. We all, like sheep, have gone astray; each of us has turned to his own way. Yet, the Lord has laid on Him the iniquity of us all. He was oppressed and afflicted, yet He did not open His mouth. Like a lamb led to the slaughter, like a sheep silent before her shearers, He did not open His mouth. He was taken from prison and from judgment; who will declare His generation? He was cut off from the land of the living; for the transgressions of my people, He was stricken. He was assigned a grave with the wicked and with the rich in His death, although He had done no wrong, and no deceit was in His mouth. Yet, it pleased the Lord to bruise Him; He subjected Him to grief.

When His soul becomes an offering for sin, He will see His descendants, prolong His days, and the Lord's pleasure will prosper in His hand. After the anguish of His soul, He will see satisfaction. By His knowledge, my righteous servant will justify many, and He will bear their iniquities. Therefore, I will give Him a portion with the great, and He will divide the spoil with the strong because He poured out His soul unto death. He was numbered with the transgressors, bore the sins of many, and interceded for the transgressors.

Chapter Fifteen.

Abinadi spoke: I wish for you to comprehend that God Himself will descend among the children of men and redeem His people. In dwelling within flesh, He will be called the Son of God. Having subjected the flesh to the will of the Father, He is both the Father and the Son—The Father, conceived by the power of God, and the Son, embodied in the flesh, thus becoming the Father and the Son—They are one God, the very Eternal Father of heaven and earth. Thus, with the flesh subject to the Spirit or the Son to the Father, being one God, He will endure temptation, not yielding but allowing Himself to be mocked, scourged, cast out, and disowned by His people.

After all this, performing numerous mighty miracles among the children of men, He will be led, as Isaiah foretold, like a sheep before the shearer is silent; so He will not open His mouth. Indeed, He will be led, crucified, and slain, with the flesh subject even unto death, the will of the Son swallowed up in the will of the Father. Thus, God breaks the bands of death, victorious over death, giving the Son power to intercede for the children of men—Having ascended into heaven, filled with compassion for the children of men, standing between them and justice, having broken the bands of death, taken upon Himself their iniquity and transgressions, redeemed them, and satisfied the demands of justice.

Now, I say to you, who can declare His generation? I tell you that when His soul becomes an offering for sin, He will see His seed. And now, what do you say? And who will be His seed? I declare

to you that whosoever has heard the words of the prophets, all the holy prophets who prophesied about the Lord's coming—those who have listened to their words, believed that the Lord would redeem His people, and anticipated that day for a remission of their sins—these are His seed or heirs of the kingdom of God. They are the ones whose sins He has borne, for whom He has died to redeem them from their transgressions. And now, are they not His seed?

Yes, and are not the prophets, all those who have opened their mouths to prophesy without falling into transgression, I mean all the holy prophets since the world began? I declare to you that they are His seed. These are the ones who have proclaimed peace, brought good tidings of good, and published salvation, saying to Zion: Your God reigns! How beautiful upon the mountains were their feet! And again, how beautiful upon the mountains are the feet of those still proclaiming peace! Once more, how beautiful upon the mountains are the feet of those who will hereafter proclaim peace, from this time forth and forever!

And behold, I tell you, this is not all. How beautiful upon the mountains are the feet of Him who brings good tidings, the founder of peace, even the Lord, who has redeemed His people; He who has granted salvation unto His people. For if it were not for the redemption prepared for His people from the foundation of the world, I say to you, all mankind would have perished. But behold, the bands of death will be broken, and the Son reigns, having power over the dead; thus, He brings about the resurrection of the dead. A resurrection is coming, even a first resurrection, yes, even a resurrection of those who have been, are, and will be, until the resurrection of Christ—for so shall He be called.

Now, the resurrection of all the prophets and all those who have believed in their words, or all those who have kept the commandments of God, will occur in the first resurrection; thus, they are the first resurrection. They are raised to dwell with God, who has redeemed them, thereby having eternal life through Christ, who has broken the bands of death.

These are those who have part in the first resurrection; these are they who died before Christ came, in their ignorance, without salvation declared unto them. Thus, the Lord brings about their restoration, and they have part in the first resurrection, having eternal life, redeemed by the Lord. Even little children have eternal life.

However, behold, fear and tremble before God, for you should tremble; for the Lord redeems none who rebel against Him and die in their sins. Indeed, all those who have perished in their sins since the world began, who have willfully rebelled against God, known His commandments, and refused to keep them—these have no part in the first resurrection. Shouldn't you then tremble? For salvation comes to none such; the Lord does not redeem them, and He cannot deny Himself; He cannot deny justice when it has its claim.

And now, I say to you, the time will come when the salvation of the Lord will be declared to every nation, kindred, tongue, and people. Yes, Lord, Your watchmen will lift up their voice; together, they will sing; for they will see eye to eye when the Lord brings back Zion. Burst into joy, sing together, you waste places of Jerusalem; for the Lord has comforted His people and redeemed Jerusalem. The Lord has bared His holy arm in the eyes of all nations; and all the ends of the earth will see the salvation of our God.

Chapter Sixteen.

After Abinadi had spoken these words, he extended his hand and declared: The time will come when all will witness the salvation of the Lord; when every nation, kindred, tongue, and people will see eye to eye and confess before God that His judgments are just. Then the wicked will be cast

out, and they will have cause to howl, weep, wail, and gnash their teeth. This is because they refused to heed the voice of the Lord, and therefore, the Lord does not redeem them. They are carnal and devilish, under the power of the old serpent that deceived our first parents, leading to their fall and causing all mankind to become carnal, sensual, and devilish, knowing evil from good, subjecting themselves to the devil. Thus, all mankind were lost, and they would have vanished eternally if God had not redeemed His people from their fallen state. But be aware that those who persist in their own carnal nature, continue in the ways of sin and rebellion against God, remain in their fallen state, and the devil has full power over them. Hence, they are as if no redemption had been made, being enemies to God, and the devil is also an enemy to God. If Christ had not come into the world (speaking of things to come as if they had already happened), there could be no redemption. And if Christ had not risen from the dead, breaking the bands of death so that the grave has no victory and death has no sting, there could be no resurrection. But there is a resurrection, so the grave has no victory, and the sting of death is swallowed up in Christ. He is the light and life of the world, an endless light that can never be darkened, and an endless life where there is no more death. This mortal shall put on immortality, and this corruption shall put on incorruption, standing before the bar of God to be judged according to their works—whether good or evil. If they are good, they will experience the resurrection of endless life and happiness. If they are evil, they will face the resurrection of endless damnation, delivered up to the devil who has subjected them—this is damnation. They have followed their own carnal wills and desires, never calling upon the Lord while the arms of mercy were extended to them. Although warned of their iniquities, they refused to turn away from them and were commanded to repent, yet they would not.

Abinadi pressed them: Shouldn't you tremble and repent of your sins now, remembering that only through Christ can you be saved? Therefore, if you teach the law of Moses, also teach that it is a shadow of things to come. Teach them that redemption comes through Christ the Lord, who is the very Eternal Father. Amen.

Chapter Seventeen.

After Abinadi had finished speaking, the king ordered the priests to seize him and have him executed. However, among them was a man named Alma, a descendant of Nephi. He was a young man who believed in Abinadi's words and understood the iniquity that Abinadi had condemned. Alma pleaded with the king not to be angry with Abinadi but to allow him to depart in peace. The king, instead, became even more furious and expelled Alma from among them. He sent his servants after Alma with the intention of killing him. Alma managed to elude them and went into hiding for many days. During this time, he recorded all the words spoken by Abinadi.

Eventually, the king ordered his guards to surround Abinadi, and they captured and imprisoned him. After three days, following counsel with his priests, the king had Abinadi brought before him again. The king accused Abinadi, saying: We have found an accusation against you, and you are worthy of death. The accusation was related to Abinadi's proclamation that God himself would come down among humanity. The king declared that Abinadi would be put to death unless he retracted his words of condemnation against the king and his people.

Abinadi responded: I will not retract the words I have spoken, for they are true. I willingly submit myself to your hands to demonstrate the certainty of my words. He vowed to endure suffering until death, maintaining his refusal to recall his words. He declared that his testimony would stand as

evidence against them, warning that shedding his innocent blood would also be a testimony against them on the last day.

King Noah was inclined to release Abinadi, fearing the consequences of his words. However, the priests opposed, accusing Abinadi of reviling the king. This stirred the king's anger, leading him to deliver Abinadi for execution.

Abinadi was bound, scourged with faggots, and burned to death. As the flames began to scorch him, he cried out, foretelling that those who believed in the salvation of the Lord would suffer similar pains. He warned of afflictions and diseases as consequences of their iniquities, predicting they would be driven and scattered like a wild flock pursued by ferocious beasts. Abinadi proclaimed that, in the future, they would be hunted and captured by their enemies, suffering the same death by fire that he endured. He affirmed that God executes vengeance upon those who destroy His people, concluding with a prayer for God to receive his soul.

Abinadi fell, having sealed the truth of his words with his death, refusing to deny the commandments of God.

Chapter Eighteen.

Now, Alma, who had escaped from King Noah's servants, repented of his sins and transgressions. He moved discreetly among the people, teaching the words of Abinadi—Expounding on future events, the resurrection of the dead, and the redemption of the people through the power, sufferings, death, resurrection, and ascension of Christ into heaven. Alma privately taught those willing to hear his words, ensuring the king remained unaware. Many believed in his teachings.

As believers gathered in a place called Mormon, named by the king, and located in a borderland plagued at times by wild beasts, Alma found refuge by a pure water fountain near a thicket of small trees. Those who believed in Alma joined him there to hear his words. After many days, a significant number assembled at the place of Mormon—all who believed in Alma's teachings. He preached about repentance, redemption, and faith in the Lord.

Alma addressed them: Behold, these are the waters of Mormon. If you desire to enter God's fold, be called His people, and willingly support each other's burdens to lighten them, mourn with those who mourn, comfort those in need, and bear witness of God at all times, in all things, and in all places until death, that you may be redeemed and partake in the first resurrection for eternal life—If this is your heartfelt desire, what reason do you have to oppose being baptized in the name of the Lord? This act witnesses that you have entered a covenant to serve Him, keep His commandments, and allows His Spirit to be poured out more abundantly upon you.

Upon hearing these words, the people clapped their hands in joy, declaring that this was indeed their desire. Alma took Helam, one of the first, stood in the water, and prayed: O Lord, pour out your Spirit upon your servant to sanctify this work. With the Spirit upon him, Alma baptized Helam, declaring the authority from Almighty God. He testified that Helam had entered a covenant to serve God until mortal death, praying for the pouring out of the Spirit and the grant of eternal life through Christ's redemption, prepared from the world's foundation.

After these words, both Alma and Helam were immersed and emerged from the water rejoicing, filled with the Spirit. Alma repeated this process, baptizing every person who came to the place of Mormon. In total, about two hundred and four souls were baptized in the waters of Mormon, filled with God's grace. They were named the Church of God or the Church of Christ from that time onward. Whoever was baptized by the power and authority of God was added to His church.

Alma, holding authority from God, appointed priests. He ordained one priest for every fifty people to preach and teach about the matters concerning the kingdom of God. These priests were commanded to teach only what Alma had instructed and what the holy prophets had spoken. Specifically, they were directed to preach only repentance and faith in the Lord who had redeemed His people. Alma further instructed them to avoid contention, to maintain unity and love, looking forward with one eye, having one faith and one baptism. This became their mandate for preaching, and through this, they became recognized as the children of God.

Observing the Sabbath day and keeping it holy was another commandment from Alma. Additionally, they were to give thanks to the Lord every day. Alma also instructed the priests he ordained to labor with their own hands for their sustenance. A designated day each week was set aside for the people to gather, teach, worship the Lord, and assemble whenever possible. The priests were not to rely on the people for support. Instead, they were to receive the grace of God through their labor, gaining strength in the Spirit and knowledge of God to teach with power and authority.

Alma emphasized the importance of the people imparting of their substance voluntarily, according to their abundance. Those with more were to give more, and from those with little, little was required. Even those with nothing were to receive. Alma conveyed this command from God, and the people willingly shared their substance, both temporally and spiritually, based on the needs of each other.

All of this took place in Mormon, by the waters and in the forest nearby, creating a beautiful and blessed place for those who came to know their Redeemer. They shall sing praises to Him forever.

These events occurred on the borders of the land to avoid the king's knowledge. However, the king, sensing a movement among the people, sent servants to observe them. On the day they assembled to hear the word of the Lord, they were discovered. The king accused Alma of inciting rebellion and dispatched his army to destroy them. In response, Alma and the people, numbering about four hundred and fifty souls, took their tents and families and departed into the wilderness.

Chapter Nineteen.

The king's army returned, having searched in vain for the followers of the Lord. His forces now diminished; the king faced internal division among the remaining people. A faction emerged, expressing threats against the king, leading to intense contention. Gideon, a strong man and adversary of the king, drew his sword, vowing in anger to slay the king. Gideon engaged in a physical altercation with the king. As the king realized he was about to be overpowered, he fled to a nearby tower. Gideon pursued the king, attempting to reach the tower and slay him. However, the king, in desperation, looked towards the land of Shemlon and saw the Lamanite army approaching within the borders.

Distressed, the king cried out to Gideon, pleading for mercy, emphasizing the imminent threat of the Lamanites who would destroy them. Although the king's concern was more for his own life than his people, Gideon spared him.

The king ordered the people to flee before the advancing Lamanites, leading the way into the wilderness with their women and children. The Lamanites pursued, overtook them, and began to slay them. The king commanded the men to abandon their wives and children and flee separately from the Lamanites. Some refused to leave their families, choosing to stay and face destruction with them. The others left their wives and children and escaped.

Those who stayed with their families had their daughters plead with the Lamanites not to kill them. The Lamanites, moved by the beauty of the women, spared their lives, took them captive, and brought them back to the land of Nephi. In return, the captives were allowed to possess the land, provided they delivered King Noah, along with half of their possessions, including gold, silver, and precious items, as tribute to the Lamanite king each year.

Among the captives was Limhi, one of the king's sons. Limhi, while desiring his father's safety, was aware of his father's iniquities, as he was a just man himself.

Gideon secretly sent men into the wilderness to search for the king and his priests, meeting the people in the wilderness, excluding the king and priests. The people, having sworn to seek revenge and perish with their families if harmed, were commanded by the king not to return. Angered, they caused the king to suffer death by fire, and the priests fled.

As they were about to return to the land of Nephi, they met Gideon's men, who informed them about the fate of their wives and children and the agreement with the Lamanites. The people recounted killing the king and the priests' escape into the wilderness. After completing the ceremony, they returned to the land of Nephi, rejoicing that their families were spared. They informed Gideon of the actions taken against the king.

The Lamanite king swore an oath to spare them, and Limhi, now the king by the people's choice, made a similar oath to pay tribute to the Lamanite king. Limhi began establishing the kingdom and peace among his people. The Lamanite king placed guards around the land, supporting them with the tribute received from the Nephites to prevent the people of Limhi from departing into the wilderness. King Limhi enjoyed continual peace for two years, as the Lamanites did not disturb or seek to destroy them.

Chapter Twenty.

In Shemlon, there was a gathering place where Lamanite daughters would come together to sing, dance, and enjoy themselves. On a particular day, a small group of them assembled for singing and dancing. The priests of King Noah, feeling ashamed to return to the city of Nephi and fearing the people's wrath, refrained from going back to their wives and children. Remaining in the wilderness, they discovered the Lamanite daughters and observed them. When only a few were dancing, the priests emerged from hiding, took twenty-four of the Lamanite daughters, and carried them into the wilderness.

Upon realizing their daughters were missing, the Lamanites, thinking it was the people of Limhi, grew angry and sent armies, led by the king himself, to the land of Nephi to destroy Limhi's people.

Limhi, spotting the approaching Lamanite army from the tower, gathered his people and ambushed them in the fields and forests. The people of Limhi, attacking from concealed positions, engaged in a fierce battle with the Lamanites. Although outnumbered, the people of Limhi fought valiantly for their lives, wives, and children, resembling lions defending their prey. Despite their smaller numbers, they fought with determination and courage, like dragons.

In the aftermath, they found the wounded king of the Lamanites among the dead. Although not dead, he had been left on the ground due to his people's hasty retreat. They bound his wounds and presented him to Limhi, suggesting they slay him. However, Limhi chose not to kill him and instead asked to see him. Limhi questioned the king about the reason for waging war against his people, reminding him that the people of Limhi had not broken the oath made to the Lamanites. The king

admitted breaking the oath because Limhi's people had taken Lamanite daughters, prompting him to retaliate. Limhi, unaware of the incident, pledged to investigate, promising that those responsible would face consequences.

Gideon, the king's captain, intervened, asking Limhi not to blame the people and reminding him of the priests who had fled into the wilderness. Gideon urged Limhi to inform the king about the priests stealing Lamanite daughters to pacify them, as they were preparing to attack Limhi's people. Gideon emphasized the need to pacify the Lamanites to avoid bloodshed, referencing Abinadi's prophecies about their fate due to disobedience.

Limhi shared the details about his father, the priests in the wilderness, and their role in taking the Lamanite daughters. The king, pacified by this explanation, agreed not to harm Limhi's people and promised an oath that his people would not harm them. Following the king, Limhi's people went unarmed to meet the Lamanites. When they encountered each other, the Lamanite king bowed before them and pleaded on behalf of Limhi's people. Upon seeing that Limhi's people were unarmed, the Lamanites felt compassion and were pacified. They returned to their land peacefully, accompanied by their king.

Chapter Twenty-one.

Limhi and his people returned to the city of Nephi, settling in the land peacefully. After some time, the Lamanites grew angry again, entering the borders of the land and mistreating the Nephites. Due to the oath their king had made to Limhi, the Lamanites avoided killing the Nephites but subjected them to physical abuse, forced labor, and heavy burdens. This mistreatment fulfilled the word of the Lord. The Nephites faced great affliction, surrounded by the Lamanites on all sides, with no means of deliverance.

Frustrated with their suffering, the people urged the king to let them go to battle against the Lamanites, and the king, worn down by their complaints, allowed it. They gathered, armed themselves, and confronted the Lamanites, but were defeated, suffering significant losses. Despite the failure, the Nephites persisted, engaging in battle twice more, each time facing defeat and returning to the city of Nephi. Humbling themselves to the dust, the Nephites endured the yoke of bondage, accepting mistreatment according to their enemies' desires. They humbled themselves profoundly and cried mightily to God all day, seeking deliverance from their afflictions.

While the Lord was slow to respond due to their iniquities, He eventually softened the hearts of the Lamanites, easing their burdens but not delivering them from bondage. The Nephites gradually prospered in the land, producing more grain and livestock, alleviating hunger. With a surplus of widows due to the losses in battle, King Limhi commanded every man to support them and their children.

The people of Limhi kept together, securing their resources, and the king took precautions to protect the city from potential Lamanite attacks. King Limhi maintained vigilance to capture the priests who had caused destruction by stealing the daughters of the Lamanites.

Peace prevailed between the Lamanites and the people of Limhi until the arrival of Ammon and his brethren. Discovering Ammon and his brethren, the king, assuming them to be priests of Noah, had them captured and imprisoned. However, upon learning they were his brethren from the land of Zarahemla, he rejoiced exceedingly.

Earlier, King Limhi had sent men to find Zarahemla, but they got lost and discovered a land with dry bones, assuming it was Zarahemla. They brought back a record engraved on plates of ore, and Limhi was overjoyed to learn that Ammon could interpret such engravings.

Despite their sorrow for the loss of brethren and the sins of King Noah, Ammon and his brethren mourned the departure of Alma and his people. The people desired to join Alma but didn't know their whereabouts and mourned their departure.

Since Ammon's arrival, King Limhi and many of his people entered into a covenant with God. They desired baptism, but none had authority. Ammon, considering himself unworthy, declined the task. They didn't immediately form a church, waiting for the Spirit of the Lord. Their desire was to emulate Alma and his brethren who had fled into the wilderness. Though eager to be baptized, they postponed it, wanting to witness that they were willing to serve God wholeheartedly.

The primary focus of Ammon, his people, King Limhi, and his people was to free themselves from Lamanite hands and bondage.

Chapter Twenty-two.

Ammon and King Limhi, seeking ways to escape bondage, gathered the people to discuss the matter and seek their input. Despite diligent efforts, they found no solution to free themselves from the numerous Lamanites, making it impossible to contend with them in battle.

Gideon, addressing the king, offered his service, recalling past instances when his advice had been beneficial. He proposed a plan to free the people from bondage.

The king allowed Gideon to speak, and he suggested taking advantage of the Lamanite guards' drunkenness at the back pass of the city wall. Gideon proposed a proclamation for the people to gather their possessions and drive their flocks into the wilderness by night. Gideon volunteered to pay the last tribute of wine to the Lamanites, ensuring their intoxication. The plan involved passing through a secret route on the left of the Lamanite camp while they were asleep.

King Limhi agreed to Gideon's plan. The people gathered their flocks, and the king sent wine, as a present, to the Lamanites. The Lamanites drank freely of the wine. That night, the people, led by Ammon and his brethren, departed into the wilderness, traveling around the land of Shilom. Carrying their valuables and provisions, they journeyed for many days until they reached the land of Zarahemla, where they joined Mosiah's people and became his subjects. Mosiah welcomed them with joy and received their records, as well as those found by the people of Limhi.

When the Lamanites discovered the departure of Limhi's people, they sent an army into the wilderness to pursue them. After two days of pursuit, the Lamanites lost the tracks of Limhi's people and became lost in the wilderness.

Returning to Alma (Comprising Mosiah 23-24)

A narrative detailing Alma and the followers of the Lord, who were compelled to flee into the wilderness due to the persecution by the subjects of King Noah.

Chapter Twenty-three.

Alma, having received a warning from the Lord about the impending threat of King Noah's armies, shared the information with his people. Consequently, they gathered their livestock, gathered their grain, and left for the wilderness to evade King Noah's forces. The Lord strengthened them, preventing King Noah's people from catching up with them to cause harm. They journeyed into the wilderness for eight days. Arriving in a beautiful and pleasant land, of pure water, they pitched their tents, began cultivating the land, and constructed buildings. They were diligent and worked tirelessly.

The people expressed a desire for Alma to be their king, as he was beloved. However, Alma declined, stating that having a king was not expedient according to the Lord's counsel. He emphasized equality, discouraging any form of hierarchy. While acknowledging the potential benefits of having just rulers, Alma reminded them of King Noah's iniquities, expressing his own repentance for his previous abominable actions. After enduring much tribulation, Alma highlighted the Lord's intervention in response to his prayers, making him an instrument in bringing the people to the knowledge of truth.

Alma addressed the oppression and bondage imposed by King Noah and his priests, urging the people to stand firm in the liberty granted by God. He discouraged reliance on kings and emphasized trust in God. Alma advised the people to trust only in teachers and ministers who were men of God, walking in His ways and keeping His commandments. Alma taught the principle of loving one's neighbor as oneself to avoid contention.

Alma, being the founder of their church, served as their high priest. Only those authorized by Alma, consecrated by him through divine authority, were permitted to preach or teach. The consecrated priests and teachers watched over the people, nourishing them with righteous teachings.

They began to thrive remarkably in the land, and they named it Helam. They multiplied and prospered exceedingly in the land of Helam, constructing a city they called the city of Helam. However, the Lord chose to discipline His people, testing their patience and faith. Nevertheless, anyone who placed trust in Him would be lifted up on the last day, and so it was with this people. I will show you that they were brought into bondage, and none could deliver them except the Lord their God, the God of Abraham, Isaac, and Jacob. He did deliver them, displaying His mighty power, and great were their rejoicings.

While in the land of Helam, in the city of Helam, while tending to the land around them, an army of Lamanites appeared in the borders of the land. The brethren of Alma fled from their fields, gathering in the city of Helam, and feeling much frightened due to the Lamanites' presence. Alma went forth, stood among them, and exhorted them not to be frightened, but to remember the Lord their God, who would deliver them. So, they hushed their fears, cried unto the Lord to soften the hearts of the Lamanites, spare them, and their wives and children. The Lord softened the hearts of the Lamanites. Alma and his brethren went forth, delivered themselves into their hands, and the Lamanites took possession of the land of Helam.

The armies of the Lamanites, who had followed the people of King Limhi, had been lost in the wilderness for many days. They found the priests of King Noah in a place called Amulon, beginning to possess the land of Amulon and till the ground. The leader of those priests was named Amulon. Amulon pleaded with the Lamanites, and he sent forth their wives, daughters of the Lamanites, to plead with their brethren not to destroy their husbands. The Lamanites, having compassion on Amulon and his brethren, did not destroy them because of their wives. Amulon and his brethren joined the

Lamanites and traveled in the wilderness in search of the land of Nephi. They discovered the land of Helam, possessed by Alma and his brethren.

The Lamanites promised Alma and his brethren that if they showed them the way to the land of Nephi, they would grant them their lives and liberty. After Alma showed them the way to the land of Nephi, the Lamanites did not keep their promise. They set guards around the land of Helam over Alma and his brethren. The rest went to the land of Nephi, and some returned to the land of Helam, bringing with them the wives and children of the guards left in the land. The king of the Lamanites granted Amulon to be a king and ruler over his people in the land of Helam, but he had no power to act contrary to the will of the king of the Lamanites.

Chapter Twenty-four.

Amulon found favor with the Lamanite king, leading to his appointment, along with his brethren, as teachers over the people in Shemlon, Shilom, and Amulon. As the Lamanites had taken control of these lands, the king appointed rulers over each.

The Lamanite king, named Laman, governed a sizable population. Amulon established teachers in every region, initiating the teaching of the Nephite language among the Lamanites. Although friendly, the Lamanites were unaware of God's existence, as Amulon and his brethren did not teach them about the Lord, the law of Moses, or Abinadi's words. The Lamanites prospered, engaging in trade, and becoming skilled in worldly wisdom. However, they delighted in wickedness and plunder within their own community.

Amulon, exercising authority, persecuted Alma and his brethren, causing conflicts even among their children. Knowing Alma's past as a former king's priest who believed Abinadi's words, Amulon held a grudge against him. Though subject to King Laman, Amulon imposed tasks and appointed overseers.

Faced with great afflictions, Alma and his people cried out to God, prompting Amulon to forbid such calls and threaten death to those who prayed. The voice of the Lord comforted Alma's people, assuring them of God's covenant and promising deliverance from bondage.

The Lord pledged to lighten their burdens, making them bearable, and invited them to stand as witnesses of His intervention. Strengthened by faith and patience, Alma's people cheerfully submitted to the Lord's will, carrying their burdens with ease. Their unwavering faith and patience prompted the Lord to promise their deliverance on the morrow. Alma was instructed to lead the people, assured of the Lord's presence in their deliverance.

That night, Alma and his people gathered their flocks and grain. In the morning, the Lord caused a deep sleep among the Lamanites and their task-masters. Alma and his people traveled throughout the day, settling in a valley named Alma as an expression of gratitude. Thankful for God's mercy, they raised their voices in praise.

The Lord then instructed Alma to lead the people out of the land, assuring their safety. They left the valley and journeyed into the wilderness. After twelve days, they reached the land of Zarahemla, where King Mosiah welcomed them with joy.

Chapter Twenty-five.

King Mosiah gathered all the people together, including the descendants of Nephi and Zarahemla, and those of Mulek who entered the wilderness with him. The descendants of Nephi were fewer

than those of Zarahemla and the Lamanites, with the latter being more numerous. The people of Nephi and Zarahemla assembled into two groups, and Mosiah read the records of Zeniff, Alma, and his brethren to them.

The people were filled with wonder and amazement upon hearing the accounts of their deliverance and afflictions. Those who had been delivered from bondage filled the onlookers with great joy, yet sorrow overcame them when they remembered those who had been slain by the Lamanites. Gratitude and thanks were raised to God for His immediate goodness and power in delivering Alma and his brethren. The sinful and polluted state of the Lamanites caused pain and anguish among the people for the welfare of their souls.

The children of Amulon, displeased with their fathers' conduct, took upon themselves the name of Nephi, aligning with the Nephites. All the people of Zarahemla were now numbered among the Nephites, as the kingdom was conferred only upon descendants of Nephi.

After Mosiah spoke, he desired Alma to address the people, preaching repentance and faith on the Lord. Alma exhorted the people of Limhi and others to remember that it was the Lord who delivered them.

King Limhi and his people expressed a desire to be baptized, and Alma baptized them, incorporating them into the Church of God due to their belief. King Mosiah granted Alma authority to establish churches, ordain priests, and appoint teachers throughout Zarahemla.

Multiple churches were formed to accommodate the growing population, each with its priests and teachers, preaching repentance and faith. Despite having seven churches, they were considered one Church of God, preaching the same message of repentance and faith. Those who desired to take upon them the name of Christ or God joined the churches and were known as the people of God. The Lord poured out His Spirit upon them, and they prospered in the land.

Chapter Twenty-six.

Many of the rising generation, having been little children when King Benjamin spoke to the people, could not understand his words, and did not believe the traditions of their fathers. They doubted the resurrection of the dead and the coming of Christ, and due to their unbelief, they couldn't comprehend the word of God, resulting in hardened hearts. Refusing baptism and church membership, they remained a separate people in their faith, persisting in a carnal and sinful state, as they wouldn't call upon the Lord.

During Mosiah's reign, they were less numerous than the people of God, but dissensions among the brethren caused them to increase. Deceiving many with flattering words, they led church members into sin, prompting the church to admonish those who sinned. King Mosiah had given Alma authority over the church, and Alma, unaware of the transgressions, had witnesses testify against them.

This situation was unprecedented in the church, troubling Alma. He brought the accused before the king. Alma informed the king about those accused of various iniquities who showed no repentance. He sought the king's judgment for their crimes. King Mosiah, however, refused to judge them and handed them over to Alma for judgment.

Alma's spirit was troubled again, and he sought the Lord's guidance on what to do about the matter, fearing he might act wrongly in God's sight.

After pouring out his soul to God, the Lord spoke to him, saying: Blessed are you, Alma, and blessed are those baptized in the waters of Mormon. Your blessing stems from your unwavering faith

in the words of my servant Abinadi. Likewise, those blessed are they who have faith in the words you have spoken to them. You are blessed for establishing a church among this people; they shall be my people, willing to bear my name, and they are mine.

Since you inquired about the transgressor, you are blessed. You are my servant, and I covenant with you for eternal life. You shall serve me, go forth in my name, and gather my sheep. Those who hear my voice are my sheep. Receive them into the church, and I will also receive them.

This is my church; baptism is unto repentance. Receive those who believe in my name, and I will freely forgive them. I, who take upon me the sins of the world, grant a place at my right hand to those who believe unto the end. When the second trump sounds, those who never knew me will come forth and stand before me. Then they shall know that I am their Lord and Redeemer, but they chose not to be redeemed. I will confess to them that I never knew them, and they shall depart into everlasting fire prepared for the devil and his angels. Therefore, those who won't hear my voice, do not receive into my church; I will not receive them on the last day.

Go, judge those who transgress against me according to their sins. If they confess and repent sincerely, forgive them, and I will forgive them too. As often as my people repent, I will forgive their trespasses against me. Forgive one another's trespasses; he who doesn't forgive his neighbor's trespasses, even when claiming repentance, brings himself under condemnation. Go; whoever won't repent of his sins shall not be numbered among my people from now on.

After hearing these words, Alma wrote them down to judge the people of that church according to God's commandments. Alma judged those taken in iniquity according to the Lord's word. Those who repented and confessed their sins were numbered among the people of the church, while those who wouldn't were excluded, and their names were erased.

Alma regulated all church affairs, leading to peace and prosperity. They walked circumspectly before God, receiving and baptizing many. Alma and his fellow laborers diligently handled church matters, teaching God's word, enduring various afflictions, and facing persecution from those outside the church. They admonished and were admonished, each according to the word of God and their sins. God commanded them to pray continually and give thanks in all things.

Chapter Twenty-seven.

The persecutions inflicted on the church by unbelievers became so severe that the members began to murmur and complain to Alma and their other leaders. Alma presented the case to their king, Mosiah, who consulted with his priests. King Mosiah issued a proclamation throughout the land that no unbeliever should persecute any member of the church of God. A strict command was given across all churches that there should be no persecutions, promoting equality among all men. The people were instructed not to let pride or haughtiness disrupt their peace, and every individual was to regard their neighbor as themselves, laboring for their own support. Priests and teachers were also expected to work with their own hands for their sustenance, except in cases of sickness or extreme need. Following these guidelines, they thrived in the grace of God.

Peace returned to the land, and the people multiplied, spreading across the earth, building cities and villages in all directions. The Lord visited them, bringing prosperity, and they became a large and wealthy people.

However, the sons of Mosiah, including one of Alma's sons named Alma, turned unbelievers, and the younger Alma became exceedingly wicked and idolatrous. He used flattery to lead many to

follow his iniquities. He became a significant hindrance to the church, stealing hearts, causing dissension, and providing an opportunity for the enemy of God to exert power.

While attempting to destroy the church secretly with the sons of Mosiah, an angel of the Lord appeared to them. The angel's descent caused the earth to shake, and with a thunderous voice, he addressed Alma. The angel rebuked Alma, questioning why he persecuted the church, stating that the Lord would establish it, and nothing could overthrow it except the transgression of the people.

Despite their great astonishment, Alma and his companions fell to the earth and did not comprehend the angel's words. The angel cried out again, reiterating the purpose of his visit, revealing that the prayers of Alma's father had been answered, and Alma was to be convinced of the power and authority of God. The angel challenged Alma to dispute the power of God, demonstrating the earth-shaking effect of his voice, and affirmed that he was sent from God. Alma was instructed to go and remember the captivity of his fathers and the great deliverance God had granted them. The angel emphasized Alma's need to cease trying to destroy the church for the prayers of the people to be answered, even if Alma chose to be cast off. These were the last words of the angel before he departed.

Alma and his companions, overwhelmed by astonishment, fell to the earth again, having witnessed an angel of the Lord with a voice that shook the earth. They recognized that only the power of God could produce such a profound effect. Alma's astonishment was so overwhelming that he became mute and weak, unable to move his hands. Those with him carried him to his father, recounting the events.

Alma's father rejoiced, knowing it was the power of God, and he gathered a multitude to witness the divine intervention. Priests assembled, fasting and praying to the Lord for Alma's mouth to be opened, for his limbs to regain strength, and for the people to recognize the goodness and glory of God.

After fasting and praying for two days and two nights, Alma's limbs regained strength, and he stood up to address them, encouraging them to be of good comfort. Alma shared that he had repented of his sins and had been redeemed by the Lord. He declared that he was born of the Spirit. The Lord revealed to Alma that all mankind, regardless of gender, nationality, language, or lineage, must be born again—born of God and transformed from their fallen state to a state of righteousness, becoming sons and daughters of God. This transformative process makes them new creatures, and without it, they cannot inherit the kingdom of God. Alma emphasized that without this transformation, individuals would be cast off.

He spoke from personal experience, having gone through much tribulation and near-death repentance before being mercifully rescued from everlasting burning. Alma described the profound change he experienced—from the gall of bitterness and bonds of iniquity to the marvelous light of God. He had been in the darkest abyss, but now his soul was pained no more. Despite initially rejecting his Redeemer and denying the teachings of their fathers, Alma now proclaimed that everyone would eventually recognize the coming of Christ. Every knee would bow, and every tongue would confess Him. Even those living without God in the world would acknowledge the just judgment of everlasting punishment, trembling beneath the all-searching eye of God on the last day.

From this time forward, Alma, along with those who witnessed the angel, traveled throughout the land, preaching the word of God despite severe persecution from unbelievers. They were smitten by many, but they imparted consolation to the church, confirming faith, exhorting with long-suffering, and encouraging obedience to God's commandments.

Four of Alma's fellow laborers were the sons of Mosiah: Ammon, Aaron, Omner, and Himni. They zealously traveled through Zarahemla, working to repair the injuries they had caused to the church. They confessed their sins, shared their experiences, and explained prophecies and scriptures to those willing to listen. Through their efforts, they became instruments in God's hands, bringing many to the knowledge of the truth and their Redeemer.

Their blessed mission included publishing peace, spreading good tidings, and declaring to the people that the Lord reigns.

Chapter Twenty-eight.

After completing their efforts, the sons of Mosiah selected a small group and returned to their father, the king. They sought his permission to go up to the land of Nephi to preach the teachings they had heard and share the word of God with their Lamanite brethren. Their goal was to bring the Lamanites to the knowledge of the Lord, convince them of the iniquity of their fathers, and alleviate their hatred toward the Nephites. The sons of Mosiah aimed for the Lamanites to rejoice in the Lord, foster friendly relations, and eliminate contentions in the land.

Their desire for universal salvation stemmed from an aversion to the thought of any soul perishing in endless torment. The Spirit of the Lord influenced them, despite being among the most sinful individuals. Though spared by the Lord's infinite mercy, they endured soul-wrenching anguish due to their iniquities and feared eternal castigation.

They pleaded with their father for many days to go up to the land of Nephi. King Mosiah, in turn, inquired of the Lord whether he should allow his sons to preach among the Lamanites. The Lord instructed Mosiah to let them go, assuring that many would believe their words, attain eternal life, and be delivered from the hands of the Lamanites. Mosiah granted his sons permission to proceed according to their request. The sons of Mosiah embarked on their journey into the wilderness to preach among the Lamanites, and their subsequent actions will be detailed later.

Since none of his sons would accept the kingdom, King Mosiah, with great anxiety among his people, conferred the kingdom on Alma. He entrusted Alma with the plates of brass, plates of Nephi, and other preserved items. These included records translated from the plates of gold discovered by Limhi's people, a translation accomplished through stones fastened to the rims of a bow. These prepared items were handed down from generation to generation, used for interpreting languages. The Lord preserved them to reveal the iniquities and abominations of His people to those possessing the land. Those with these items were called seers, following ancient traditions.

After completing the translation, Mosiah's people mourned upon learning about the destruction of past civilizations. Yet, the account provided them with much knowledge, bringing them joy. This account, detailing events from the scattering at the great tower to the creation of Adam, would be written for future generations.

Following these endeavors, King Mosiah charged Alma with preserving and keeping a record of the people, passing them down through generations as they had been since Lehi's departure from Jerusalem.

Chapter Twenty-nine.

After Mosiah's actions, he conducted a survey throughout the entire land, seeking the will of the people regarding their choice for a king. The voice of the people responded, expressing a desire

for Aaron, Mosiah's son, to be their king and ruler. However, Aaron was in the land of Nephi, making it impractical for him to assume the throne. Moreover, Aaron, along with all the sons of Mosiah, was unwilling to accept kingship.

In response, King Mosiah dispatched another message among the people, addressing them in writing. The written communication conveyed Mosiah's concerns, urging the people to contemplate their desire for a king. Mosiah informed them that the rightful heir to the throne, having declined, could potentially lead to contentions and wars if another were appointed in his place.

Mosiah cautioned against the potential consequences of appointing another king, emphasizing the importance of peace and wisdom in their decision-making.

He proposed a solution: Mosiah would continue as their king for the rest of his days, while they appointed judges to administer justice according to their law. The new arrangement aimed for the appointment of wise men as judges, guiding the people according to God's commandments.

Mosiah reflected on his efforts to establish peace, emphasizing the importance of adhering to God's laws and maintaining justice in the land.

Despite recognizing the value of just kings, Mosiah argued that, due to human imperfection, having a king was not expedient. He highlighted the significant harm caused by one wicked king, citing the example of King Noah and the destruction brought upon his people due to their iniquities. Mosiah emphasized the Lord's mercy toward those who humble themselves and seek deliverance from bondage.

He warned that removing an iniquitous king required much contention and bloodshed due to the king's supporters and guards. Unrighteous kings, according to Mosiah, corrupt righteousness, enact wicked laws, and destroy those who disobey them.

Mosiah strongly advocated against allowing such abominations to occur among his people. Instead, he proposed choosing judges through the voice of the people, who would uphold the correct laws handed down by their fathers and the Lord. Mosiah acknowledged the rarity of the people desiring contrary to what is right but cautioned against the influence of a misguided minority.

If the people's voice ever chose iniquity, Mosiah warned of impending judgments from God, bringing great destruction to the land. To safeguard against unjust judgments, Mosiah instructed that higher judges be held accountable and judged by a higher authority if needed. Mosiah commanded the people to operate in the fear of the Lord and emphasized the importance of having no king to avoid answering for the sins and iniquities of the rulers.

He asserted that many people's sins were caused by their kings' iniquities, and therefore, the consequences of those sins rested upon the kings' heads. Mosiah concluded by expressing his desire for equality in the land, advocating for liberty and equal rights for all, as long as the Lord permitted their continued inheritance of the land. King Mosiah conveyed numerous insights to the people, outlining the challenges and tribulations faced by a righteous king, including the burdens of leadership, the murmurs of the people, and the soulful struggles for the welfare of the kingdom. He emphasized that such a situation was not ideal and urged that the responsibility should be shared by all, with each person bearing their part. Mosiah also elucidated the drawbacks of having an unrighteous king, detailing the iniquities, abominations, wars, contentions, bloodshed, theft, plundering, and various other transgressions that arise under such leadership. He made it clear that these issues contradicted God's commandments.

The people, after receiving Mosiah's message, became convinced of the truth in his words. Consequently, they abandoned their desire for a king and became eager for equality throughout the land. Each individual expressed a willingness to be accountable for their own sins. They gathered

throughout the land to cast their votes on who should be their judges, in accordance with the given law. The people were exceedingly joyful about the newfound liberty.

Their love and esteem for Mosiah grew immensely, recognizing him not as a tyrant seeking personal gain or corrupting the soul with a love for wealth or bloodshed. Mosiah had established peace and delivered them from bondage, earning their extraordinary admiration.

Judges were appointed to rule over the people, and this system was implemented throughout the entire land. Alma, also the high priest, became the first chief judge, as his father had conferred the office upon him, entrusting him with the church's affairs. Alma, walking in the ways of the Lord, adhered to His commandments, and rendered righteous judgments, leading to continuous peace in the land. Thus, the reign of the judges commenced across the land of Zarahemla among the Nephites, with Alma serving as the first and chief judge.

Mosiah, aged eighty-two, passed away, having fulfilled God's commandments. In the thirty-third year of his reign, Mosiah died at sixty-three, marking a total of five hundred and nine years since Lehi's departure from Jerusalem. The era of kingship among the people of Nephi came to an end, concluding the days of Alma, the church's founder.

THE BOOK *of* ALMA

The Son of Alma

AN INTRODUCTION:

The account of Alma, the son of Alma, who served as the initial chief judge over the people of Nephi and held the position of high priest within the Church.

This account encompasses the period of the judges' rule, detailing the conflicts and disputes within the community.

Additionally, it includes a record of a war between the Nephites and the Lamanites, as documented by Alma, the inaugural chief judge.

Chapter One.

In the first year of the judges' rule over the people of Nephi, following the passing of King Mosiah, who had lived a righteous life and established acknowledged laws, a man of considerable strength came before Chief Judge Alma for judgment. This man had been preaching among the people, proclaiming what he claimed to be the word of God. His teachings were against the church, advocating that priests and teachers should seek popularity and not engage in manual labor but be supported by the people. He testified that all mankind would be saved in the end, encouraging them not to fear but to rejoice, asserting that the Lord had created and redeemed all men, ensuring eternal life for everyone. Many believed in his words, supporting him financially. He became proud, wearing expensive apparel, and even sought to establish a church based on his preaching.

As he preached to believers, he encountered Gideon, a member of the Church of God and one of their teachers. The man sharply contended with Gideon, attempting to lead Church members away. Gideon, however, resisted him, admonishing him with the words of God. In his wrath, the man drew his sword and struck Gideon, who, due to his advanced age, could not withstand the blows and was slain. The Church members captured the man and brought him before Alma for judgment.

Alma declared that this was the first instance of priestcraft among the people and accused the man not only of priestcraft but also of attempting to enforce it by violence. Alma emphasized that enforcing priestcraft would lead to the people's destruction. The man, named Nehor, was condemned to die for shedding the blood of a righteous man. Despite pleading for himself boldly, Alma insisted on applying the law given by King Mosiah, and Nehor was executed on the hill Manti, acknowledging the falseness of his teachings before his death.

This incident did not stop the spread of priestcraft, as many, motivated by love for worldly things, continued to preach false doctrines for the sake of riches and honor. Although they did not lie openly, they pretended to preach according to their beliefs, as the law could not punish someone for their beliefs. While they avoided stealing, robbing, or murder due to the law, those outside the Church began persecuting its members. The persecuted members endured afflictions with patience and humility, imparting the word of God without charge.

There was a strict law against any member persecuting non-members or causing persecution within the Church. However, pride started to emerge among some members, leading to contention and even physical fights in the second year of Alma's reign. This caused significant trials and afflictions for the Church, with many hearts becoming hardened, resulting in some individuals withdrawing from the Church. Despite these challenges, those who remained steadfast in the faith endured with patience, and continued keeping the commandments of God.

When the priests took a break from their labors to share the word of God, the people also paused in their work to listen. After receiving the word of God, everyone returned diligently to their labors. The priests did not consider themselves superior to the people, and all were equal, laboring according to their strength. They willingly shared their substance with the poor, needy, sick, and afflicted, wearing modest attire but maintaining a neat appearance. The affairs of the church were established in this manner, and they began to experience continual peace, despite facing persecution.

Due to the stability of the church, they became exceedingly prosperous, possessing an abundance of all necessities—flocks, herds, fatlings, various grains, gold, silver, precious items, silk, fine-twined linen, and all kinds of good, durable cloth. In their affluent circumstances, they did not turn away anyone who was in need—whether naked, hungry, thirsty, sick, or malnourished. Their hearts were not set on accumulating riches, so they generously helped all, regardless of age, social status, gender, or affiliation with the church.

They thrived and grew wealthier than those outside their church. The non-members, on the other hand, engaged in sorceries, idolatry, idleness, babblings, envyings, strife, wearing extravagant clothing, succumbing to pride, persecuting others, lying, stealing, robbing, committing whoredoms, and even murder.

The law was enforced on transgressors as much as possible. By consistently applying the law and holding individuals accountable for their actions, a sense of calm prevailed, and people refrained from committing wicked deeds when they understood the consequences. Because of this, there was much peace among the people of Nephi until the fifth year of the judges' reign.

Chapter Two.

In the initial stages of the fifth year of their rule, a dispute arose among the people. A man named Amlici, known for his cunning and worldly wisdom, began to draw a substantial following. His influence grew to the point where he sought to establish himself as king.

This development caused concern among the members of the church and those who resisted Amlici's persuasions. They recognized that, according to their laws, such decisions needed the approval of the people. There was a fear that if Amlici gained popular support, he, being a wicked man, would infringe upon the rights and privileges of the church, with the intent to destroy it.

The people gathered throughout the land, forming separate groups either in favor of or against Amlici, engaging in fervent debates and contentious discussions. These assemblies were convened to cast their votes on the matter, and the results were presented before the judges. The voice of the people

turned against Amlici, denying him kingship. This brought joy to those opposed to him, but Amlici stirred anger among his supporters against those who were not in his favor.

Consequently, those in favor of Amlici gathered, consecrating him as their king. Upon becoming their king, Amlici commanded his followers to take up arms against their brethren, seeking to subject them to his rule. The Amlicites, as followers of Amlici, faced the Nephites, who were known as the people of God.

The Nephites, aware of the Amlicites' intentions, prepared for the impending conflict. They armed themselves with various weapons, ready to meet the Amlicites in battle. Amlici, having armed his forces and appointed leaders, directed them to wage war against their Nephite brethren.

The confrontation unfolded on the hill Amnihu, east of the river Sidon, near the land of Zarahemla. The Nephites, led by Alma, their chief judge and governor, engaged the Amlicites in battle, equipped with swords, cimeters, bows, arrows, stones, slings, and various weapons. The battle ensued, and the Amlicites, known for their strength, inflicted casualties upon the Nephites. However, the Lord strengthened the Nephites' resolve, and they fought back, causing the Amlicites to retreat in defeat. The Nephites pursued the Amlicites throughout the day, resulting in significant casualties. The Amlicites suffered a loss of 12,532 souls, while the Nephites lost 6,562 souls.

When Alma could no longer pursue the Amlicites, he directed his people to set up their tents in the valley of Gideon, named after the Gideon slain by Nehor. Here, the Nephites camped for the night.

Alma, concerned about the plans and plots of the remaining Amlicites, sent spies—Zeram, Amnor, Manti, and Limher—to follow them. He aimed to safeguard his people against potential threats and destruction. The spies swiftly returned to the Nephite camp on the next day, visibly astonished and struck with fear. They reported encountering a large host of Lamanites in the land of Minon, above Zarahemla. To their dismay, the Amlicites had joined forces with them.

The Lamanites were pursuing the Nephite brethren in that land, and they were fleeing toward the Nephite city with their families and possessions. Immediate action was needed to prevent the enemy from taking possession of the city and causing harm to the inhabitants.

The people of Nephi quickly left the valley of Gideon and headed towards their city, Zarahemla. As they crossed the river Sidon, the host of Lamanites and Amlicites, almost as numerous as the sands of the sea, confronted them with the intent to destroy. Despite the overwhelming numbers, the Nephites, strengthened by the Lord after fervent prayers, overcame the Lamanites and Amlicites in battle.

Alma faced Amlici in a fierce sword battle, contending mightily. Alma, a man of God, cried out for mercy and preservation to be an instrument in the Lord's hands to save his people. Alma's faith and strength prevailed, and he slew Amlici with the sword. He also contended with the Lamanite king, forcing him to flee and sending his guards to confront Alma.

Alma, along with his guards, engaged the Lamanite guards on the west bank of the river Sidon. The bodies of the slain Lamanites were thrown into the river to clear the ground for the Nephites to cross.

Once the Nephites crossed the river Sidon, they pursued the fleeing Lamanites and Amlicites, who scattered west and north, reaching the wilderness called Hermounts. Many of the defeated enemies died in the wilderness from wounds and were devoured by wild beasts and vultures. Their bones were discovered and piled on the earth.

Chapter Three.

After burying the numerous slain in the war, the surviving Nephites, unable to count the vast number of casualties due to their magnitude, returned to their lands, homes, wives, and children.

The aftermath of the conflict revealed that many women, children, flocks, herds, and fields of grain were destroyed by the invading forces. The devastation included trampled fields and significant loss. The bodies of the slain Lamanites and Amlicites on the banks of the river Sidon were cast into its waters, with their bones now lying in the depths of the sea.

The Amlicites, though distinct from the Nephites, marked themselves with red on their foreheads, similar to the Lamanites. However, they did not shave their heads as the Lamanites did. The Lamanites, recognizable by their shorn heads, wore minimal clothing—skin girded about their loins, armor, bows, arrows, stones, and slings.

The dark skin of the Lamanites resulted from a curse placed upon them for their transgressions and rebellion against the just and holy Nephite leaders, such as Nephi, Jacob, Joseph, and Sam. Laman, Lemuel, the sons of Ishmael, and Ishmaelitish women were marked for their rebellion against their brethren. The marking served to distinguish the seed of the Lamanites from the Nephites, preventing them from mixing and adopting incorrect traditions that could lead to their destruction. Mixing one's seed with the Lamanites brought the same curse upon one's descendants, and those who aligned with the Lamanites were marked accordingly.

Those who rejected Lamanite traditions, believed in the records from Jerusalem, followed correct traditions, believed in God's commandments, and kept them were called Nephites from that time onward. The Nephites preserved accurate records of their people and the Lamanites, maintaining the truth about both nations.

Returning to the Amlicites: They marked themselves with red on their foreheads, fulfilling the words of God regarding their separation from the Nephites. The curse upon the Lamanites and those mingling their seed with them was a consequence unless they repented and turned to God for mercy. God's promises to Nephi included setting a mark on those who mingled their seed with the Lamanites, fought against Nephi's seed, or departed from Nephi's seed.

Though unaware that they fulfilled God's words, the Amlicites rebelled openly against God, resulting in the inevitable falling of the curse upon them. The Amlicites brought the curse upon themselves, illustrating how every cursed individual essentially condemns themselves.

Shortly after the battle in Zarahemla, another Lamanite army entered Nephite territory, prompting the Nephites to send an army to drive them out. Alma, afflicted with a wound, did not personally engage in the battle against the Lamanites but sent a sizable army that successfully drove them out of Nephite borders.

The return of peace ensued, and the people focused on establishing stability in the land after facing their enemies for a period.

All the wars and conflicts, from their commencement to their resolution, occurred within the fifth year of the judges' reign.

Thousands and tens of thousands of souls entered the eternal world within a year, receiving rewards based on their deeds—whether good or bad—leading to eternal happiness or misery, dictated by their chosen spirit of obedience. Every individual receives wages based on obedience, in alignment with the truth, as proclaimed by the spirit of prophecy. Thus concludes the fifth year of the judges' reign.

Chapter Four.

In the sixth year of the judges' reign over the Nephite people, the land of Zarahemla experienced neither contentions nor wars. However, the people were greatly afflicted, mourning the loss of their brethren, flocks, herds, and fields of grain destroyed by the Lamanites. The intensity of their afflictions led every soul to mourn, attributing them to divine judgments for their wickedness. This awakening prompted a renewed commitment to their duties.

During the seventh year of the judges, approximately 3,500 individuals were baptized by Alma in the waters of Sidon, joining the Church of God.

The seventh year concluded with continual peace. However, in the eighth year, the church members became proud due to their wealth, luxurious possessions, and industry gains. This newfound prosperity, including fine silks, fine-twined linen, flocks, herds, gold, silver, and other precious items, led to pride and the adoption of costly apparel. The escalating pride troubled Alma and the consecrated leaders. Witnessing the people's materialism, scornful behavior, and persecution of non-believers deeply grieved them.

The eighth year saw the emergence of great contentions within the church, marked by envy, strife, malice, persecutions, and pride surpassing even those outside the Church of God. The wickedness within the church hindered its progress and became a stumbling block to those not affiliated with it.

As the ninth year began, Alma observed the church's growing wickedness, recognizing that its example led unbelievers into deeper iniquity, eventually resulting in the people's destruction. Alma witnessed significant inequalities within the community, with some exhibiting pride, despising others, and neglecting the needs of the less fortunate. The people's conduct caused lamentation, as some practiced self-abasement by assisting the needy, feeding the hungry, and enduring afflictions for Christ's sake.

The disparities in behavior caused great sorrow for Alma, who, while lamenting the afflictions of the humble followers of God, saw others expressing joy and retaining a remission of sins through anticipation of the resurrection. In response to these observations, Alma, though very sorrowful, was sustained by the Spirit of the Lord. He appointed a wise elder, Nephihah, as chief judge to enact and enforce laws. Despite the persecutions faced by humble followers, Alma's sorrow did not diminish his commitment to the Spirit of the Lord.

Nephihah, appointed chief judge, was granted the power to enact laws to address the wickedness and crimes prevalent among the people. Alma retained the role of high priest while delivering the judgment-seat to Nephihah, allowing him to focus on preaching the word of God to stir the people's remembrance of their duty. This marked a significant shift as Alma concentrated on his high priesthood responsibilities, delivering the judgment-seat to Nephihah. Alma's goal was to preach, using the word of God to confront and eliminate the pride, craftiness, and contentions among his people.

In the ninth year of the judges, Alma handed over the judgment-seat to Nephihah, fully dedicating himself to the high priesthood and the testimony of the word, following the spirit of revelation and prophecy.

The message conveyed by Alma, the High Priest
in accordance with the sacred order of God, to the inhabitants
of their cities and villages across the entire land.

Chapter Five.

Alma, the high priest, began to preach the word of God, starting in Zarahemla and extending throughout the entire land. Addressing the people in the established church in Zarahemla, Alma, consecrated as a high priest by his father Alma, recalled the beginnings of the Church in the land of Mormon. His brethren were baptized in the waters of Mormon and miraculously delivered from the hands of King Noah's people by the mercy and power of God. Subsequently, they faced bondage under the Lamanites in the wilderness, but once again, the Lord delivered them through His word. They were led to the land of Zarahemla, where they established the Church.

Alma asked the church members if they remembered the captivity, God's mercy, and the deliverance of their fathers. He emphasized the change of heart, illumination of their souls in the midst of darkness, and their redemption from the chains of hell. Alma urged the people to reflect on the transformation God had wrought in their fathers' hearts. Their souls had expanded, and they sang songs of redeeming love.

He questioned the people on the conditions for salvation and reminded them of the preaching of Abinadi, which Alma, his father, believed, resulting in a mighty change in his heart.

Alma affirmed that their fathers, hearing the word of God, had humbled themselves, put their trust in the true God, and remained faithful until the end, thus attaining salvation.

Alma inquired about the people's spiritual rebirth, whether they had received God's image in their countenances and experienced a mighty change in their hearts.

He asked if they exercised faith in the Redeemer, envisioning the resurrection and judgment day. Alma stressed the importance of repentance, faith, and righteousness, declaring that God's image must be engraven upon their countenances.

Urging the people to ponder their spiritual birth, Alma highlighted the stark contrast between those who yield to the devil and those who are purified through the blood of Christ.

Alma posed critical questions about the people's preparedness for judgment, emphasizing the consequences of standing before God with stained garments, symbolizing guilt and wickedness. He challenged them to imagine sitting in the kingdom of God with pure and spotless garments alongside the holy prophets, emphasizing the incompatibility of murderers and the wicked with such a celestial realm.

Alma emphasized the urgency of preparation, being stripped of pride, envy, mockery, and persecution. He warned of the imminent approach of the kingdom of heaven, urging swift preparation, as those unprepared would be cast out as children of the devil.

Alma's powerful sermon teaches the fundamental principles of repentance, faith, and righteousness, calling the people to a higher standard and preparing them for the coming judgment.

Alma continues: Woe to all workers of iniquity—repent, for the Lord God has declared it! His invitation extends to all, urging repentance to receive His mercy. Come to Him and partake of the tree of life, eating and drinking freely. Bring forth works of righteousness to avoid being hewn down and cast into the fire. The time is at hand, and those failing to produce good fruit will have cause to wail.

Workers of iniquity, puffed up in worldly vanity, who have strayed despite the shepherd's call, must recognize the consequences. The good shepherd calls in Christ's name; failure to heed indicates allegiance to the devil.

All good comes from God, while evil stems from the devil. Those bringing forth good works align with the good shepherd, while evil works mark one as a child of the devil, being dead concerning righteousness.

Addressing the people earnestly, Alma, speaking in the energy of his soul, testifies that he knows the revealed truths. Manifested by the Holy Spirit, he attests to the certainty of his knowledge, including the reality of Jesus Christ's coming to redeem believers.

Alma's calling is to preach repentance to all—old and young, bond and free. The Spirit declares the kingdom of heaven is near, with the glorious advent of the King. Under the Spirit's guidance, Alma proclaims the need for repentance, linking it to inheriting the kingdom of heaven. The unrepentant will face an unquenchable fire, and the Holy One has spoken.

Alma challenges the people, questioning their ability to withstand these sayings and whether they persist in pride, costly apparel, and vanity. He condemns persecuting humble brethren and neglecting the poor, warning of destruction for those who persist in wickedness.

To those desiring to follow the good shepherd, Alma urges separation from the wicked. Their names shall be blotted out, fulfilling God's word. The righteous, whose names are written in the book of life, will inherit blessings.

Alma likens believers to sheep under the watchful eye of the good shepherd. He commands the church to heed his words and invites those outside to be baptized unto repentance, partaking in the blessings of the tree of life.

Chapter Six.

After concluding his address to the Zarahemla church, Alma proceeded to ordain priests and elders by laying hands on them, following the divine order. These leaders were tasked with presiding over and overseeing the church. Individuals who were not members of the church but repented of their sins underwent baptism for repentance and were welcomed into the church. Conversely, members of the church who refused to repent of their wickedness, especially those ensnared by pride, were rejected. Their names were erased, excluding them from the count of the righteous. This marked the beginning of organizing the church's structure in Zarahemla.

It's essential to note that the word of God was accessible to everyone, ensuring no one was deprived of the opportunity to gather and hear it. However, the children of God received a commandment to assemble frequently, engaging in fasting and fervent prayer for the welfare of those unfamiliar with God.

After establishing these regulations, Alma left the church in Zarahemla. He traveled to the eastern side of the river Sidon, arriving in the valley of Gideon. In this valley, a city had been constructed, named Gideon after the man slain by Nehor with a sword. Alma commenced proclaiming the word of God to the church in the valley of Gideon. He based his teachings on the revealed truths passed down by his fathers, guided by the spirit of prophecy within him. His testimony aligned with Jesus Christ, the Son of God, who would redeem his people from sin. Alma adhered to the holy order by which he was called. Thus, it is recorded. Amen.

The teachings of Alma conveyed to the residents of Gideon; documented in his own account.

Chapter Seven.

My dear brothers, as I have been granted the opportunity to address you directly for the first time, I attempt to communicate with you using my own words.

I have been confined to the judgment seat due to numerous responsibilities that prevented me from coming to you. It is only now, at this moment, that I can be present, as the judgment seat has been given to another to rule in my place. The Lord, in His great mercy, has allowed me to come before you.

I arrived with high hopes and a strong desire to find that you have humbled yourselves before God. I wished to discover that you continued to seek His grace and that you were blameless before Him, unlike our brethren in Zarahemla who faced a grave situation. However, blessed be the name of God, for He has revealed to me with exceeding joy that they have been restored to the path of righteousness. I trust, guided by the Spirit of God within me, that I will also rejoice over you. Yet, I do not desire my joy to be a result of the afflictions and sorrows I endured for the brethren in Zarahemla. My joy for them came after wading through much affliction and sorrow. I hope that your state of belief is not as doubtful as that of your brethren. I trust that you are not filled with pride, that you have not set your hearts on riches and the vanities of the world. I hope that you do not worship idols but worship the true and living God, looking forward to the remission of your sins with an everlasting faith yet to come.

I say to you that there are many things in the future, but one thing surpasses them all: the time is near when the Redeemer will live and come among His people. I do not claim that He will come among us during His mortal dwelling; the Spirit has not revealed this to me. I do not know about this matter, but this much I do know— the Lord God has the power to accomplish all things according to His word. The Spirit has told me to cry to this people, saying: Repent, prepare the way of the Lord, and walk in His straight paths. The kingdom of heaven is at hand, and the Son of God will come upon the face of the earth.

He will be born of Mary in Jerusalem, the land of our forefathers. She will be a virgin, a precious and chosen vessel, overshadowed and conceived by the power of the Holy Ghost, bringing forth the Son of God. He will go forth, suffering pains, afflictions, and temptations of every kind to fulfill the prophecy that He will take upon Himself the pains and sicknesses of His people. He will take upon Himself death to free His people from the bands of death. He will take upon Himself their infirmities so that His bowels may be filled with mercy, knowing how to succor His people according to their infirmities. The Spirit knows all things, but the Son of God suffers according to the flesh to take upon Himself the sins of His people and blot out their transgressions according to the power of His deliverance. This is my testimony.

I say to you, repent and be born again. The Spirit says that without being born again, you cannot inherit the kingdom of heaven. Come and be baptized unto repentance to wash away your sins, to have faith in the Lamb of God, who takes away the sins of the world, mighty to save and cleanse from all unrighteousness. I say to you, come and fear not. Cast aside every sin that easily besets you

and binds you to destruction. Come, go forth, and show to your God that you are willing to repent of your sins and enter into a covenant with Him to keep His commandments. Witness it this day by going into the waters of baptism. Whoever does this and keeps the commandments of God from then forth will have eternal life. This is the testimony of the Holy Spirit within me.

Now, my beloved brothers, do you believe these things? I say to you, yes, I know that you believe them. I know that you believe because of the manifestation of the Spirit within me. Due to your strong faith in what I have spoken, great is my joy. As I mentioned from the beginning, I desired that you would not be in a state of dilemma like your brethren, and now I find that my desires have been fulfilled. I perceive that you are on the paths of righteousness, making straight the way to the kingdom of God. You understand by the testimony of His word that God cannot walk in crooked paths. He does not vary from what He has said, nor does He turn from the right to the left or from what is right to what is wrong. His course is one eternal round.

He does not dwell in unholy temples, and no filthiness or uncleanness can be received into the kingdom of God. Therefore, I say to you, the time will come, even at the last day, that the one who is filthy will remain in his filthiness.

Now, my beloved brethren, I have shared these words with you according to the Spirit within me. My soul rejoices exceedingly because of the great diligence and heed you have given to my words.

Be humble, submissive, and gentle. Be easy to entreat, full of patience and long-suffering. Be temperate in all things, diligent in keeping the commandments of God at all times. Ask for whatever things you stand in need of, both spiritual and temporal, and always return thanks unto God for whatever things you do receive. Have faith, hope, and charity, and then you will always abound in good works. May the Lord bless you and keep your garments spotless so that you may, in the end, be brought to sit down with Abraham, Isaac, and Jacob and the holy prophets who have been ever since the world began. May your garments be as spotless as theirs, in the kingdom of heaven to go no more out.

Now, my beloved brethren, I have spoken these words to you as guided by the Spirit within me. May the peace of God rest upon you, your houses, lands, flocks, herds, and all that you possess—your women and your children—according to your faith and good works, from this time forth and forever. This is my message. Amen.

Chapter Eight.

Alma returned from the land of Gideon, having imparted unwritten teachings to its people and established the church order, replicating what he had done in Zarahemla. He sought rest at his Zarahemla home after the strenuous labors. This marked the conclusion of the ninth year of the judges' reign over the Nephite people.

In the tenth year, Alma journeyed to the land of Melek west of the river Sidon, teaching the inhabitants according to the divine order. He extended his teachings throughout the entire land. People from all borders of Melek came, and Alma baptized them. After completing his work in Melek, he traveled north for three days, reaching the city called Ammonihah.

The people of Nephi customarily named their lands and cities after their original possessors, as with Ammonihah.

Alma began preaching in Ammonihah upon his arrival. The city's inhabitants, influenced by Satan, resisted Alma's words. Despite their hardness of heart, Alma fervently prayed for God's Spirit

to touch and lead them to repentance. The people, acknowledging Alma as the high priest, rejected his message, leading to his expulsion from the city.

Departing for the city of Aaron, Alma, burdened with sorrow, received a visit from an angel who praised his faithfulness and commanded him to return to Ammonihah and preach repentance.

Alma, obedient to the angel's command, swiftly returned to Ammonihah by a different route.

Hungry upon arrival, Alma asked a Nephite named Amulek for food. Recognizing Alma as a prophet, Amulek welcomed him into his home and provided sustenance. Alma, filled and grateful, identified himself as the high priest and shared his divine calling. Grateful for Amulek's kindness, Alma tarried for several days before initiating his preaching.

Despite Alma's efforts, the people of Ammonihah continued in their wickedness. The Lord instructed Alma and Amulek to prophesy repentance, warning of impending divine anger if the people remained unrepentant.

Alma and Amulek preached among the people, filled with the Holy Ghost. The divine power bestowed upon them prevented confinement and harm until they willingly allowed themselves to be bound and cast into prison, showcasing the Lord's power through their actions. Undeterred, they continued preaching and prophesying, guided by the spirit and power granted by the Lord.

The teachings of Alma and Amulek, spoken to the inhabitants of Ammonihah, are chronicled. Subsequently, they find themselves imprisoned, yet miraculously delivered through the divine power within them, as documented by Alma's account. Chapters 9-14.

Chapter Nine.

Once more, I, Alma, under God's command to take Amulek and resume preaching to the people, specifically those in the city of Ammonihah. As I began addressing them, contention arose: They challenged me, questioning my identity and expressing doubt in the testimony of one man, even if he preached the earth's impending passing away. Misunderstanding my words, they were unaware of the earth's future fate. They declared disbelief in my words, especially if I prophesied the city's destruction in a single day, as they lacked faith in God's ability to perform such miracles. Their hardness of heart made them skeptical. They questioned the source of authority, asking why God would send only one man to declare such profound truths among them, a perception rooted in their stiff-necked and hard-hearted nature.

Despite their initial intent to lay hands on me, they refrained. Boldly, I stood my ground and testified against their wickedness: Reminding them of their forgotten heritage and the commandments of God, I highlighted their ungratefulness for divine intervention in their ancestors' lives. I recounted the miraculous deliverances from enemies, attributing their continued existence to God's matchless power, mercy, and long-suffering. Emphatically, I declared God's command for repentance, warning that failure to do so would result in utter destruction.

Referencing Lehi's words, I reminded them of the promised prosperity for obedience and the consequences of disobedience—being cut off from the Lord's presence. Noting the fate of the Lamanites who disregarded God's commandments, I warned that their judgment would be more severe unless they repented.

Recognizing the Lamanites' potential for salvation due to their misunderstanding, I spoke of a future time when many would come to believe in God's word. Foretelling the Lamanites' visitation as a consequence of continued wickedness, I emphasized that God would not allow their iniquities to destroy His people. Expressing gratitude for the numerous blessings bestowed upon them, I cautioned that transgression would make their judgment more severe than that of the Lamanites.

The Lord sent angels to proclaim repentance as the kingdom of heaven drew near, warning of Christ's imminent coming. Describing Christ's glory, attributes, and mission, I urged them to prepare for His arrival. Explaining the impending reward or damnation based on individual works, I emphasized the significance of righteousness through Jesus Christ; echoing the voice of the angel, calling the people to repentance.

Addressing the hardened hearts of the people, I faced their anger, accusing them of being a lost and fallen people. The angered crowd sought to lay hands on me, but the Lord prevented their actions. Amulek then stepped forward to preach, and while not all his words are recorded, a portion is inscribed in this book.

Chapter Ten.

In the land of Ammonihah, Amulek delivered the following message: I am Amulek, the son of Giddonah, who descended from Ishmael—a lineage tracing back to Aminadi. It was Aminadi who interpreted the divine writing on the temple wall, inscribed by the finger of God. My ancestry includes Nephi, son of Lehi, who left Jerusalem and Manasseh, the son of Joseph sold into Egypt by his brethren.

Although I am well-known and have many relatives, friends, and acquired riches through industry, I must confess that, despite these blessings, my knowledge of the Lord's ways, mysteries, and marvelous power was limited. I had seen His miracles, particularly in preserving lives. I hardened my heart, rebelling against God until the fourth day of the seventh month in the tenth year of the judges.

While traveling to visit close kin, an angel appeared, instructing me to return home to feed a prophet of the Lord—a chosen, holy man—fasting due to the people's sins. I welcomed him into my home, and the blessing of the Lord rested upon us.

Obedying the angel, I encountered the very man he spoke of—Alma, who had been sharing divine truths with you. The angel affirmed Alma's holiness; a testimony I hold as true. I bear witness to the truth of Alma's teachings, confirmed to me by the Lord's angel during Alma's stay at my house. Alma blessed my household, including my women, children, father, and all my kindred.

As Amulek spoke, the people were astonished, realizing multiple witnesses testified to the accusations and prophesied future events through the spirit of prophecy. However, some sought to question them, hoping to catch them in their words and present a case before the judges. These individuals, lawyers hired or appointed by the people, were learned in the arts and cunning of the people to be skillful in their profession. The lawyers began questioning Amulek, aiming to make him contradict himself.

Unbeknownst to them, Amulek perceived their thoughts and condemned them for their wickedness and hypocrisy, accusing them of laying traps for the holy ones of God. He warned them of laying plans to pervert the ways of the righteous, leading to the utter destruction of the people. Referring to Mosiah's words, Amulek warned that if the people chose iniquity, they would be ripe for destruction.

He declared that the Lord, through angels, cried out for repentance, promising to come down with equity and justice. Amulek acknowledged the righteous prayers sparing the people from

destruction by famine, pestilence, and the sword. Nevertheless, he warned that if the righteous were cast out, the Lord would come out against the people with fierce anger, bringing destruction unless they changed. The time was soon at hand, unless they repented.

The people, angered by Amulek, accused him of reviling their just laws and wise lawyers. Amulek responded with a strong plea, questioning why Satan had such a hold on their hearts. He asserted that he spoke in favor of their law, not against it, and accused them of not understanding his words. Amulek clarified that he did not testify against their law and condemned their misunderstanding. He stated that the foundation of the people's destruction was being laid by the unrighteousness of their lawyers and judges.

Amulek's words further incited anger among the people, who accused him of lying and reviling against their law.

The lawyers decided to remember these accusations against him. One named Zeezrom, among the most expert lawyers, was foremost in accusing Amulek and Alma. The lawyers aimed to gain wealth through their endeavors.

Chapter Eleven.

According to the laws instituted by Mosiah, individuals serving as judges or appointed to judicial roles were entitled to receive remuneration based on the time they dedicated to adjudicating cases. In cases where a person owed a debt and refused to fulfill their obligation, a complaint could be lodged with the judge. The judge, wielding authority, would dispatch officers to bring the defaulter before them. Subsequently, the judge would conduct a legal assessment, considering both the law and presented evidence. The outcome often compelled the debtor to settle the debt, face public exposure, or endure expulsion from the community, branded as a thief and a robber. The judges' compensation was determined by the time invested in their judicial duties. The stipulated payment was either a senine of gold per day or a senum of silver, equivalent in value to a senine of gold. This compensation structure was in accordance with established legal provisions.

The denominations of gold and silver were given distinct names by the Nephites, deviating from the Jewish reckoning methods. This departure in reckoning and measurement persisted through various generations until the reign of the judges, which was established by King Mosiah.

The gold denominations included: Senine, seon, shum, and limnah, each possessing unique values. The value of a seon of gold was twice that of a senine, while a shum of gold held twice the value of a seon. The limnah of gold equaled the combined value of all the previous gold denominations.

Silver denominations comprised: Senum, amnor, ezrom, and onti, with a senum being equal in worth to a senine of gold. These silver units were applicable not only for barley but also for measuring various grains. An amnor of silver was equivalent to two senums, and an ezrom equaled four senums.

The onti of silver surpassed them all in value.

Additional fractional values were introduced, such as shiblon, shiblum, and leah, with their respective relationships defined in terms of senums.

The antion of gold held a value equal to three shiblons.

This detailed system of monetary reckoning and valuation was employed in the land of Mosiah, reflecting the alterations made to suit the evolving circumstances and mentalities of the people across generations.

The primary motive of those in legal positions was financial gain, as their income was directly tied to their professional engagements. This incentive led them to incite the populace to engage in riots,

disturbances, and various forms of wickedness. The goal was to create more legal matters, ensuring increased employment and financial benefits. Consequently, these individuals fueled public animosity towards Alma and Amulek.

Zeezrom, renowned for his cunning, initiated a series of questions directed at Amulek, driven by a desire to undermine goodness. He offered Amulek six ounces of silver to renounce belief in a Supreme Being. Amulek, sensing the malevolent intent, rebuked Zeezrom, denouncing the attempt to lead him astray. He emphasized the steadfastness of the righteous against such temptations. Accusing Zeezrom of prioritizing material wealth over belief in God, Amulek exposed the deception. Zeezrom's intention to manipulate Amulek into denying God became evident, leading to a stern admonition.

Zeezrom, seeking confirmation, questioned Amulek about the existence of a true, living God. Affirming the existence of God, Amulek stood firm in his convictions.

Zeezrom probed further, asking if there was more than one God. Amulek unequivocally stated that there is only one God.

Zeezrom pressed on, inquiring about the source of Amulek's knowledge. Amulek attributed his understanding to revelations from an angel.

Zeezrom continued, questioning if the anticipated Savior was the Son of God. Amulek confirmed that indeed, the awaited Redeemer was the Son of God. Zeezrom's inquiry shifted to whether the Son of God would save His people in their sins. Amulek firmly asserted that such a scenario was impossible, as it would contradict the word of God.

Addressing the people, Zeezrom attempted to cast doubt on Amulek's teachings, suggesting that he asserted authority to command God. Amulek refuted this claim, accusing Zeezrom of falsehood and maintaining that salvation in sin was unattainable. Amulek reiterated the impossibility of salvation in sin, emphasizing the divine principle that no unclean thing could inherit the kingdom of heaven. Inheriting the kingdom of heaven was presented as the prerequisite for salvation.

Zeezrom questioned whether the Son of God was the Eternal Father. Amulek affirmed that the Son of God was indeed the Eternal Father, explaining His role as the beginning and the end.

Amulek elaborated on the mission of the Son of God, emphasizing redemption, the bearing of transgressions for believers, and the promise of eternal life exclusively for those who embrace His name. Acknowledging the inevitability of resurrection and judgment, Amulek emphasized that redemption only loosened the bands of temporal death. Describing the comprehensive restoration of spirit and body, Amulek highlighted that this process applied to all individuals, irrespective of age, social status, or moral standing. The prospect of a perfected and immortal state, free from corruption, was presented as a universal reality.

Amulek concluded by articulating the transformation from mortal to immortal, affirming that the mortal body, once raised, would never experience death again. This ending to his discourse left the people astonished and Zeezrom visibly shaken.

Thus ends the written account of Amulek.

Chapter Twelve.

Now, observing that the words of Amulek had silenced Zeezrom, as Amulek had exposed his lies and deceit aimed at destruction, Alma, perceiving Zeezrom's trembling conscience, began to address him. He sought to reinforce Amulek's words and elaborate on the scriptures beyond what Amulek had conveyed. Alma's words to Zeezrom were heard by the surrounding people due to the large crowd. Alma spoke: Zeezrom, your lying and craftiness have been exposed, and it's not just

falsehoods to men but lies unto God. He knows all your thoughts, and your thoughts are revealed to us by His Spirit. We recognize that your plan was devilishly subtle, intending to lie and deceive the people to turn them against us, to revile and cast us out. This was the adversary's scheme, and he wielded his power through you.

I want you all to remember that what I say to Zeezrom applies to everyone. This was a snare of the adversary, intending to bring this people under his subjection, to encircle you with his chains, chaining you down to everlasting destruction according to the power of his captivity.

After Alma spoke these words, Zeezrom trembled even more, increasingly convinced of the power of God. He also became convinced that Alma and Amulek possessed knowledge about him, as they seemed aware of the thoughts and intents of his heart. Power had been given to them to know such things through the spirit of prophecy. Zeezrom began to inquire diligently, wanting to learn more about the kingdom of God. He asked Alma about Amulek's statements regarding the resurrection of the dead, where all, both just and unjust, rise to stand before God for judgment based on their works.

Alma proceeded to explain, stating that many have the opportunity to know the mysteries of God, but they are under strict command to impart only what is granted to them according to the heed and diligence they give. Those who harden their hearts receive a lesser portion of the word, while those who do not harden their hearts are given a greater portion until they know the mysteries of God in full. Those who persistently harden their hearts receive the lesser portion until they know nothing of these mysteries and are then taken captive by the devil, led to destruction—symbolized by the chains of hell.

Amulek had already spoken plainly about death, being raised from mortality to immortality, and facing judgment before God based on works. If hearts are hardened to the point where the word is not found in them, their state becomes awful, leading to condemnation because words, works, and thoughts all serve as condemning evidence. In this state, individuals will not dare to look up to God, desiring to hide from His presence, but that escape is impossible. They must come forth and acknowledge, to their everlasting shame, the justice of all God's judgments, His mercy, and His power to save those who believe and repent.

Then comes a second death, a spiritual death, where whoever dies in sins, beyond temporal death, dies as to righteousness. This is the time when torments become like a lake of fire and brimstone, with flame ascending forever. It is when individuals are chained down to everlasting destruction, subject to Satan's power and captivity. In this state, there is no redemption, as it is beyond God's justice, and they cannot die, given the absence of corruption.

Now, after Alma had concluded his discourse, the people became increasingly astonished. However, Antionah, a chief ruler among them, stepped forward and addressed Alma with skepticism. Antionah questioned Alma's assertion about the resurrection of the dead and the transformation from mortal to immortal, expressing doubt that the soul could never die. He also sought clarification on the scripture mentioning God placing cherubim and a flaming sword in the garden of Eden to prevent Adam and Eve from partaking of the tree of life and living forever.

Alma responded to Antionah's inquiries, explaining that if Adam had partaken of the tree of life at that time, there would have been no death, rendering God's word void.

Death, as mentioned by Amulek, is temporal, and there was a space granted for repentance, making this life a probationary state to prepare for the endless state after the resurrection.

Alma emphasized the necessity of the plan of redemption, laid from the foundation of the world, for the resurrection to occur. If Adam and Eve had partaken of the tree of life, the plan would have been frustrated, and humanity would have been forever miserable without a preparatory state.

God appointed that men must die, face judgment after death, and the plan of redemption was revealed through angels. Men, having transgressed, were given commandments to avoid evil, with the penalty being a second death everlasting concerning righteousness.

God called on men to repent in the name of His Son, stating that those who repent without hardening their hearts would receive mercy through the Only Begotten Son and enter His rest.

Alma warned that hardening hearts would result in provoking God's wrath, leading to everlasting destruction, according to His word.

Urging repentance and a softening of hearts, Alma reminded the brethren of the truths they knew, advising them to avoid provoking God's wrath and to enter the rest of God prepared according to His word.

Chapter Thirteen.

And once again, my brethren, I direct your minds to the time when the Lord God imparted these commandments to His children. Recall that the Lord God ordained priests after His holy order, which is in accordance with the order of His Son, to instruct the people in these matters. These priests were ordained after the order of His Son to provide a glimpse of what to expect in the coming redemption through His Son.

The manner of their ordination involved a calling and preparation from the foundation of the world based on the foreknowledge of God, recognizing their exceptional faith and good works. They were initially given the choice between good and evil, and having chosen good and demonstrated great faith, they received a holy calling prepared for them through a preparatory redemption. This holy calling was granted to them due to their faith, while others rejected the Spirit of God because of the hardness of their hearts and the blindness of their minds. If not for this, they could have had the same privileges as their brethren. Initially, they stood on equal footing with them, and this holy calling was prepared from the foundation of the world for those who did not harden their hearts, made possible through the atonement of the Only Begotten Son, who was prepared— Called by this holy calling and ordained to the high priesthood of the holy order of God, they were tasked with teaching God's commandments to humanity, enabling them to enter His rest— This high priesthood follows the order of His Son, an order existing from the foundation of the world, without a beginning of days or end of years, prepared from eternity to eternity, guided by His foreknowledge of all things— Ordained in this manner, they received a holy calling and a holy ordinance, taking on the high priesthood of the holy order, which has neither beginning nor end— Thus, they become high priests forever after the order of the Son, the Only Begotten of the Father, without beginning of days or end of years, full of grace, equity, and truth. Amen.

Now, concerning this holy order or high priesthood, many were ordained and became high priests of God. This was due to their exceptional faith, repentance, and righteousness, as they chose to repent and act righteously rather than perish. Consequently, they were called to this holy order, sanctified, and their garments were purified through the blood of the Lamb. Having been sanctified by the Holy Ghost, with garments made white, pure, and spotless before God, they abhorred sin and many among them entered the rest of the Lord their God.

Now, my brethren, humble yourselves before God, bear fruit worthy of repentance, and enter into that rest. Humble yourselves like the people in the days of Melchizedek, who was also a high priest following the same order I mentioned, and he took on the high priesthood forever. It was Melchizedek to whom Abraham paid tithes, offering one-tenth of all he possessed. These ordinances were given to

allow the people to anticipate the Son of God. It served as a type of His order, a representation for them to look forward to Him for the remission of their sins and to enter the rest of the Lord.

Melchizedek, a king over the land of Salem, led a people who had fallen into iniquity and abomination, but through mighty faith and the office of the high priesthood according to the holy order of God, he preached repentance to them. They repented, and Melchizedek brought peace to the land during his reign. He was called the prince of peace, being the king of Salem, reigning under his father. While there were many before and after Melchizedek, none were greater, and they made more specific mention of him. I need not elaborate further; what I've said should suffice. The scriptures are available; if you wrest them, it will lead to your own destruction.

After Alma spoke these words, he extended his hand and cried with a mighty voice, proclaiming that the time to repent had arrived. The day of salvation was approaching, And the voice of the Lord, through the mouths of angels, declared it to all nations, spreading these glad tidings so that all people, even those scattered across the earth, could receive the message. The glad tidings were made known in plain terms, ensuring that the people, as wanderers in a strange land, could comprehend and avoid error. They were highly favored, as these tidings were declared in all parts of their vineyard. Angels were declaring the message to many in their land at that time, preparing hearts for the Lord's word when He comes in His glory.

The people now wait eagerly to hear the joyful news declared by angels of His imminent arrival. The time approaches, though the exact moment is unknown. Whether it occurs sooner or later, I will rejoice in it. Just and holy men will be made aware of His coming through the mouths of angels, fulfilling the words of their fathers, which were according to the spirit of prophecy within them.

Now, my brethren, with profound concern and even to the point of pain, I wish that you would heed my words, forsake your sins, and not delay the day of your repentance. Humbly submit yourselves to the Lord, call on His holy name, watch and pray continually to avoid temptations beyond your capacity, and be led by the Holy Spirit. Become humble, meek, submissive, patient, full of love, and long-suffering. Maintain faith in the Lord, harbor hope for eternal life, and let the love of God always dwell in your hearts, so that you may be lifted up on the last day and enter into His rest. May the Lord grant you repentance to avoid bringing His wrath upon you and being bound by the chains of hell, ultimately escaping the second death.

Alma spoke many more words to the people, not recorded in this book.

Chapter Fourteen.

After Alma finished addressing the people, many of them believed in his words, began to repent, and searched the scriptures. However, the majority of them desired to destroy Alma and Amulek. They were angry with Alma due to the straightforwardness of his words to Zeezrom. They also accused Amulek of lying to them and reviling against their law, lawyers, and judges. Their anger intensified because Alma and Amulek testified boldly against their wickedness, prompting them to secretly plot to put them away. Instead, they took them, bound them with strong cords, and presented them before the chief judge of the land. The people came forward to witness against them, testifying that they had reviled against the law, lawyers, judges, and the entire population. They also testified that there was only one God, and although He would send His Son among the people, He would not save them. Such accusations were brought before the chief judge.

Zeezrom, astonished by the spoken words, became aware of the blindness he had caused among the people through his deceitful words. His soul was troubled, and he felt surrounded by the pains of

hell. In desperation, Zeezrom cried out, confessing his guilt, and affirming the innocence of Alma and Amulek. He pleaded for them, but the people reviled him, accused him of being possessed by the devil, spit on him, cast him out, and expelled all those who believed in the words of Alma and Amulek. They even sent men to cast stones at them. The people gathered the wives and children of the believers, causing them to be cast into the fire along with their sacred records, destroying them.

Subsequently, Alma and Amulek were taken to witness the martyrdom of those consumed by the fire. Amulek, witnessing the agony of the women and children in the flames, was distressed and implored Alma to exercise the power of God within them to save them.

However, Alma, constrained by the Spirit, refrained from intervening. He explained that the Lord allowed such things to happen according to the hardness of the people's hearts. The innocent blood would stand as a witness against them, crying out mightily on the last day. Amulek expressed concern that they might also be burned, but Alma declared it would be according to the Lord's will. Their work was not finished, so they would not be burned.

Once these faithful wives and children were consumed in the fire with their records, the chief judge confronted Alma and Amulek. He struck them, questioning if they would preach again that the people would be cast into a lake of fire and brimstone. Asserting that Alma and Amulek lacked the power to save those in the fire, the judge smote them again and asked for their response. Alma and Amulek, resembling Nehor's order and faith, remained silent, enduring additional blows. Eventually, they were handed over to the officers and jailed.

After three days in prison, many lawyers, judges, priests, and teachers, adhering to Nehor's profession, came to question them. Although they inquired about many things, Alma and Amulek provided no answers. The judge demanded an explanation, threatening to deliver them to the flames. But Alma and Amulek remained silent.

On the following day, they returned, and the judge smote them again. Others joined in, gnashing their teeth, spitting, and mocking them for many days. They withheld food, water, and clothing, leaving them naked and bound with strong cords in prison.

After enduring these sufferings for many days, on the twelfth day of the tenth month in the tenth year of the judges' reign, the chief judge and many teachers, lawyers, and priests went to the prison where Alma and Amulek were bound.

The chief judge struck them, challenging them to free themselves with the power of God to prove their claims. All present followed suit, and when the last person spoke, the power of God descended upon Alma and Amulek. They rose and stood on their feet. Alma cried out for deliverance, and the cords binding them broke.

Witnessing this, the people feared destruction, causing them to flee. Their fear was so great that they fell to the ground, unable to reach the outer prison door. The earth shook, and the prison walls crumbled, falling to the ground. The chief judge, lawyers, priests, and teachers, who had smitten Alma and Amulek, were killed by the falling debris. Alma and Amulek emerged from the prison unharmed, as the Lord had granted them power according to their faith in Christ. They were no longer bound and found the prison in ruins. Every person inside, except for Alma and Amulek, had perished. The two promptly left the city.

The commotion drew many people together, and upon seeing Alma and Amulek coming out of the prison with its fallen walls, they were overcome with great fear. Fleeing from them, the people scattered in terror, much like a goat fleeing with her young from two lions.

Chapter Fifteen.

Alma and Amulek received a command to leave that city. They departed and entered the land of Sidom, where they encountered all the people who had been expelled from the land of Ammonihah and stoned for believing in Alma's words. They recounted to them the events concerning their wives, children, and themselves, as well as the power of deliverance they possessed.

Zeezrom, who lay sick at Sidom with a burning fever, caused by the great tribulations of his mind due to his wickedness, believed Alma and Amulek had perished. The weight of his sins, especially the thought that he might have caused their demise, tormented him, and he began to suffer intensely.

Upon hearing that Alma and Amulek were in Sidom, Zeezrom's heart gained courage, and he urgently sent a message for them to come to him. Alma and Amulek promptly obeyed the message and went to Zeezrom's house. There, they found him sick, in a state of deep distress due to his iniquities. When Zeezrom saw them, he reached out, beseeching them to heal him. Alma, taking Zeezrom by the hand, asked if he believed in the power of Christ for salvation. Zeezrom affirmed his belief in all the teachings Alma had shared. Alma then told him that if he believed in the redemption of Christ, he could be healed.

Zeezrom expressed his belief, and Alma, calling upon the Lord, prayed for mercy and healing according to Zeezrom's faith in Christ. After Alma uttered these words, Zeezrom leaped to his feet and began to walk. This miraculous healing astonished the people, and the news spread throughout all the land of Sidom. Alma baptized him, and from that moment, Zeezrom started preaching to the people.

Alma established a church in Sidom, consecrating priests and teachers to baptize those desiring it. Many people flocked to be baptized from all the surrounding region of Sidom. However, the people in the land of Ammonihah remained hard-hearted and stiff-necked. They did not repent of their sins and attributed the power of Alma and Amulek to the devil. They followed the teachings of Nehor and rejected the concept of repentance.

After Amulek had forsaken all his wealth for the word of God, including gold, silver, and precious things in Ammonihah, Alma, noticing a significant change in the people's hearts, decided to leave Sidom. The people began to humble themselves before God, assembling at their sanctuaries, praying continually, and seeking deliverance from Satan, death, and destruction. Observing these changes, Alma and Amulek moved to the land of Zarahemla. Alma took Amulek into his own house, ministered to him in his tribulations, and strengthened him in the Lord.

Thus concluded the tenth year of the judges' reign over the people of Nephi.

Chapter Sixteen.

In the eleventh year of the judges' reign over the people of Nephi, on the fifth day of the second month, a cry of war disrupted the long period of peace in the land of Zarahemla. For years, there had been no wars or contentions until the armies of the Lamanites invaded, entering from the wilderness side into the borders of the land, particularly the city of Ammonihah, where they began slaughtering the inhabitants and destroying the city. Before the Nephites could assemble a sufficient army to repel the invaders, the Lamanites had already ravaged the city of Ammonihah, extending their destruction to areas near the borders of Noah and capturing some inhabitants who were taken into the wilderness.

The Nephites, eager to recover their captive brethren, sought the guidance of Zoram, the chief captain over their armies, and his two sons, Lehi and Aha. Knowing that Alma, the high priest,

possessed the spirit of prophecy, they approached him to inquire about the Lord's will regarding their search for the captives in the wilderness.

Alma, seeking revelation from the Lord, returned with a message. He informed them that the Lamanites would cross the river Sidon in the south wilderness, beyond the borders of the land of Manti. Alma directed Zoram and his sons to meet them on the east side of the river Sidon, assuring them that the Lord would deliver their captive brethren there.

Zoram and his sons, leading their armies, crossed the river Sidon and marched beyond the borders of Manti into the south wilderness, east of the river Sidon. They encountered the Lamanite armies, scattering and driving them into the wilderness. Zoram and his forces successfully rescued their captive brethren, and not a single soul was lost among them. The freed captives were joyfully reunited with their families and regained possession of their lands.

Thus, the eleventh year of the judges concluded with the Lamanites expelled from the land, and the people of Ammonihah utterly destroyed, along with their once-great city, proving wrong their belief that God could not destroy it.

However, the city was left desolate, and the carcasses were left to be mangled by dogs and wild beasts. The stench was so overpowering that the people refrained from entering the land for many years. It became known as the Desolation of Nehors, named after those who adhered to the profession of Nehor and were slain. The land remained deserted.

The Lamanites did not wage war against the Nephites again until the fourteenth year of the judges' reign. For three years, the people of Nephi enjoyed continual peace in the entire land.

During this time, Alma and Amulek, along with others chosen for the work, went forth to preach repentance in temples, sanctuaries, and synagogues, modeled after Jewish practices. They imparted the word of God without partiality to all who would listen.

The establishment of the church became widespread among the Nephites, with no inequality among them. The Lord poured out His Spirit upon the entire land, preparing the minds and hearts of the people for the forthcoming teachings at the time of Christ's coming. The priests emphasized moral virtues, preaching against lies, deceit, envy, strife, malice, reviling, theft, robbery, plundering, murder, adultery, and all forms of lasciviousness. They also prophesied about future events, including the Son of God's suffering, death, and resurrection.

Many people inquired about the place where the Son of God would appear, and they were taught that He would reveal Himself after His resurrection. The people received this news with great joy and gladness.

After the church had been firmly established throughout the land, achieving victory over evil, and the word of God was preached in its pure form, the Lord showered blessings upon the people.

The fourteenth year of the judges' reign over the people of Nephi came to an end.

The experiences of the sons of Mosiah, who relinquished their royal privileges in favor of spreading God's word. They journeyed to the land of Nephi to preach to the Lamanites, enduring hardships and ultimately finding deliverance—according to the record of Alma.

(Chapters 17-27)

Chapter Seventeen.

As Alma traveled from the land of Gideon to the land of Manti, he was astonished to encounter the sons of Mosiah on their way to Zarahemla. These sons of Mosiah, who had been with Alma when the angel first appeared to him, brought great joy to Alma. What increased his joy was that they remained his brethren in the Lord and had grown strong in the knowledge of the truth. They were men of sound understanding who diligently searched the scriptures to know the word of God. Notably, they dedicated themselves to much prayer and fasting, acquiring the spirit of prophecy and revelation. When they taught, they did so with the power and authority of God.

Over the course of fourteen years, they had been teaching the word of God among the Lamanites, experiencing both success and afflictions. Through the power of their words, many Lamanites were brought to the altar of God, confessing their sins. Their journey was marked by numerous challenges, including hunger, thirst, fatigue, and spiritual labor.

The sons of Mosiah had departed from Zarahemla in the first year of the judges, declining the kingdom offered by their father, Mosiah, and the desires of the people. Armed with swords, spears, bows, arrows, and slings, they ventured into the wilderness to provide sustenance for themselves. Their objective was to go to the land of Nephi and preach the word of God to the Lamanites.

They journeyed, fasting and praying for the Lord's Spirit to accompany and abide with them, making them instruments in God's hands to bring their Lamanite brethren to the truth. The Lord comforted them, urging them to go forth, be patient in suffering, and set good examples for the Lamanites. The sons of Mosiah, inspired by the Lord's visitation, were resolved to go forth, preach, and endure afflictions.

Upon reaching the borders of the Lamanite land, they separated, trusting they would reunite at harvest's end. Their mission was daunting, as they sought to preach to a wild, hardened, and ferocious people who delighted in murdering and robbing the Nephites. The Lamanites were characterized by indolence, idol worship, and a pursuit of riches through violence. Despite the curses that had befallen them due to their fathers' traditions, the sons of Mosiah hoped to bring them to repentance and reveal the plan of redemption.

The sons of Mosiah, led by Ammon, separated, each going alone among the Lamanites, according to the word and power of God. Ammon, serving as their chief, administered to them and blessed them according to their roles before departing. As they embarked on their respective journeys throughout the land, they carried the word of God to the Lamanites.

Ammon traveled to the land of Ishmael, named after the sons of Ishmael, who had become Lamanites. Upon entering the land of Ishmael, Ammon was captured and bound by the Lamanites, following their customary treatment of Nephites. They brought him before King Lamoni, the ruler of the land and a descendant of Ishmael.

King Lamoni inquired whether Ammon wished to dwell among the Lamanites or return to his people. Ammon expressed his desire to dwell among the Lamanites for a time, possibly until his death. Lamoni, pleased with Ammon, ordered his release, and proposed that he take one of his daughters as a wife. Ammon declined the offer, choosing instead to be a servant to the king. Consequently, Ammon was assigned to watch over the flocks of Lamoni, as was customary for Lamanite servants.

After serving the king for three days, while accompanying Lamanite servants to the water source known as the water of Sebus, Ammon faced an unexpected challenge. A group of Lamanites,

who had already watered their flocks, scattered the flocks of Ammon and the king's servants, causing them to flee in different directions.

The king's servants began to murmur, fearing that King Lamoni would slay them as he had done to others when their flocks were scattered. Witnessing their distress, Ammon felt joy in his heart, seeing an opportunity to demonstrate his power to his fellow servants and win their hearts.

Ammon decided to flatter his brethren, reassuring them that they could find the scattered flocks and prevent the king from taking revenge.

Encouraging his brethren, Ammon proposed going in search of the flocks, gathering them, and bringing them back to the water source to preserve them and avoid punishment. The men followed Ammon's lead, and with swiftness, they headed off the flocks of the king, regathering them to the water source.

These same Lamanite men attempted to scatter the flocks again. Ammon instructed his brethren to encircle the flocks, preventing their escape. Meanwhile, he went to contend with those trying to scatter the flocks. Ammon confronted the men standing by the waters of Sebus, who were not few in number. Unaware of the Lord's promise to protect Mosiah's sons, the Lamanites believed they could easily slay Ammon.

Equipped with a sling, Ammon began casting stones with mighty power, slaying a certain number of the Lamanites. This astonished them, but they grew angrier at the loss of their brethren and decided to use clubs to slay Ammon. Every man who lifted a club to strike Ammon had his arm smitten off by Ammon's sword. The Lamanites, astonished and fearful, began to flee from him.

Ammon had slain six with his sling, but he used his sword to slay their leader and sever the arms of many of those attempting to harm him.

After he had chased them away, he returned to water the flocks, and brought the severed arms to King Lamoni, as a testimony of the miraculous events.

Chapter Eighteen.

King Lamoni summoned his servants to testify about the events they had witnessed. After hearing their testimonies of Ammon's faithfulness and extraordinary abilities, the king was greatly astonished, considering whether Ammon might be the Great Spirit responsible for punishing the people for their murders.

The servants, unsure if Ammon was the Great Spirit or a man, attested to his exceptional skills in defending the king's flocks. They believed he could not be slain and that he was a friend to the king.

King Lamoni, fearing he had wrongfully slain his servants, became troubled. The Lamanites had a practice of scattering flocks to drive people away, leading to violent consequences.

Inquiring about Ammon's whereabouts, King Lamoni learned he was preparing horses and chariots for a journey to the land of Nephi, where a great feast was planned by Lamoni's father, the king of the land. Amazed by Ammon's faithfulness, King Lamoni decided to inquire more about him, desiring to meet him but feeling uncertain about inviting him into his presence.

When Ammon entered the king's presence after preparing the horses and chariots, the king's countenance changed. Ammon, sensing the change, was about to leave, but a servant named Rabbanah persuaded him to stay. Ammon, asking the king what he desired, received no answer for an hour. The king, marveling at Ammon's boldness and discernment of his thoughts, finally spoke, questioning whether Ammon was the Great Spirit. Ammon clarified that he was not the Great Spirit but offered

to share the source of his power and answer the king's questions. King Lamoni, intrigued, expressed his willingness to believe Ammon's words and offer him anything he desired.

Ammon, wise yet humble, sought the king's agreement to listen to his words and answered questions about his abilities. When the king agreed, he perceived the king's thoughts and questioned whether it was Ammon's defense of the king's servants and flocks that puzzled him. Ammon affirmed his status as a man and servant, ready to fulfill any righteous request from the king.

Despite being caught off guard, King Lamoni marveled at Ammon's ability to discern thoughts. Ammon, sensing the king's hesitation, urged him to state his desires, offering to fulfill them. After an hour of silence, Ammon, filled with the Spirit of God, again asked the king what he desired.

Recognizing the king's thoughts, Ammon addressed the king's amazement at his actions in defense of the servants and flocks. Ammon reassured the king of his humanity, offering to do whatever was right.

Although marveling at Ammon's ability to discern thoughts, King Lamoni inquired if Ammon was the Great Spirit who knew all things. Ammon denied being the Great Spirit. The king asked how Ammon knew the thoughts of his heart and urged him to speak boldly about his actions in slaying the Lamanites who sought to harm the king's servants and flocks. King Lamoni pledged to grant Ammon anything he desired, even offering protection with his armies.

Ammon, recognizing the king's wisdom, sought permission to share the source of his power. King Lamoni agreed: Yea, I will believe all thy words. Thus he was caught with guile.

Ammon spoke boldly, asking if the king believed in God. King Lamoni admitted not understanding the meaning. Ammon asked if the king believed in a Great Spirit. The king affirmed his belief. Ammon explained that the Great Spirit was God and inquired if the king believed that this God created all things.

The king believed in the creation of all things on earth but was uncertain about the heavens. Ammon clarified that the heavens were where God dwells with His holy angels. The king asked if the heavens were above the earth. Ammon confirmed and described how God looks down upon all humanity, knowing their thoughts and intents from the beginning.

King Lamoni asked if Ammon was sent from God. Ammon declared himself a man, created in the image of God, called by the Holy Spirit to instruct the people about justice and truth. He explained that a portion of the Spirit dwelled in him, providing knowledge and power according to his faith and desires in God. Ammon began recounting the creation of the world, the creation of Adam, and the fall of man. He shared the records and scriptures of the people, starting from Lehi leaving Jerusalem. He detailed the journeyings, sufferings, hunger, thirst, and rebellions of their fathers, including Laman, Lemuel, and the sons of Ishmael. Ammon expounded on the plan of redemption prepared from the foundation of the world and revealed the coming of Christ. The king believed all of his words.

King Lamoni cried out to the Lord, seeking mercy upon him and his people. Overwhelmed, the king fell to the earth as if dead. Servants carried the king to his wife, where he lay seemingly lifeless for two days and nights. His family mourned according to Lamanite customs.

Chapter Nineteen.

After two days and two nights, they were on the verge of placing the king's body in a sepulcher intended for burying the dead.

Upon hearing of Ammon's renown, the queen sent for him to come to her. Ammon complied with her request, entering the queen's presence and asking what she wished him to do. The queen,

informed by her husband's servants that Ammon was a prophet of a holy God with the power to perform mighty works, sought his assistance. Describing her husband's condition, with conflicting reports about whether he was dead or alive, the queen asked Ammon to visit the king.

Recognizing that the queen's desire aligned with his own, Ammon eagerly went to see the king. He perceived that King Lamoni was not dead but had experienced a profound spiritual transformation. Ammon assured the queen that the king was not dead but slumbered with God and would rise again the next day. He advised against burying him.

Confirming her belief in Ammon's words, the queen acknowledged that she had no witness other than his and the servants' testimony but trusted in his declaration. Ammon praised the queen's exceptional faith, declaring that such great faith was rare among the Nephite people. The queen diligently watched over her husband's bed until the appointed time on the morrow, as specified by Ammon.

Following Ammon's words, the king rose from his bed, extending his hand to the queen and expressing gratitude to God. Overwhelmed with joy, the king declared that he had seen his Redeemer, foretelling the Savior's future birth and mission to redeem all who believed in His name. Witnessing the outpouring of the Spirit, Ammon, the king, and the queen all fell to the earth.

The servants, who had testified about Ammon's power to the king, also cried out to God in fear, acknowledging the Lord's influence on them.

Abish, a converted Lamanite woman, was the only one not affected and realized that the power of God was at work. She ran to spread the news among the people. Assembling at the king's house, a multitude found everyone prostrate on the ground. They observed Ammon, recognizing him as a Nephite. Some murmured about an evil that had befallen them, while others blamed the king for permitting the Nephite to stay in their land.

Contention arose among the people, with different opinions about Ammon's origin and intentions. Some accused Ammon of being a monster sent by the Nephites to torment them, while others believed he was the Great Spirit. Disagreements persisted, blaming the king for previous actions against the Nephites, leading to contention. Enraged by Ammon's previous actions against their brethren at the waters of Sebus, some sought revenge.

One, furious and seeking vengeance, lifted his sword to slay Ammon but fell dead before striking. Ammon's invincibility demonstrated the Lord's promise to spare him, and fear prevented the multitude from touching him or the fallen.

The people marveled at the cause of this extraordinary power and questioned its meaning. Divided opinions emerged, with some believing Ammon was the Great Spirit or sent by the Great Spirit. Some considered Ammon a monster sent by the Nephites to inflict suffering. Others believed the affliction was due to the Great Spirit, punishing them for their iniquities, as the Great Spirit had done to the Lamanites.

The contention intensified, and a woman servant named Abish, who had previously been converted, appeared and witnessed the scene, realizing the power of God. Abish took the queen by the hand, and as soon as she touched her, the queen rose, exclaiming gratitude to Jesus for saving her from hell. The queen, filled with joy, clasped her hands and uttered words of praise. She then helped King Lamoni, who also stood on his feet.

King Lamoni, witnessing the contention, rebuked the people and taught them the words he had learned from Ammon. Many believed and were converted to the Lord. Some refused to listen and went their own way.

Ammon, along with all the servants of Lamoni, administered to the people, declaring that their hearts had changed, and they no longer desired to do evil. Many declared seeing angels and conversing with them, testifying of God's righteousness.

Those who believed were baptized, forming a righteous people, and establishing a church among them. The Lord's work commenced among the Lamanites, as His Spirit was poured out upon them. It revealed that His arm was extended to all who would repent and believe in His name.

Chapter Twenty.

After establishing a church in the land, King Lamoni requested that Ammon accompany him to the land of Nephi to introduce him to his father. The voice of the Lord spoke to Ammon, advising him not to go to the land of Nephi as the king would seek his life. Instead, he was instructed to go to the land of Middoni, where his brothers Aaron, Muloki, and Ammah were imprisoned.

Upon hearing this, Ammon informed Lamoni of his brothers' plight, expressing his intent to deliver them. Lamoni acknowledged Ammon's capabilities in the strength of the Lord and offered to accompany him to Middoni, where he had a friendly relationship with King Antiomno. Lamoni planned to persuade the king to release Ammon's brothers from prison. Lamoni questioned how Ammon knew about his brothers' imprisonment. Ammon revealed that God had informed him of the situation, instructing him to go and deliver his brothers. Upon hearing this, Lamoni prepared his horses and chariots for the journey to Middoni, determined to plead with the king for the release of Ammon's brothers. As Ammon and Lamoni traveled, they encountered Lamoni's father, the king over all the land, who questioned why they hadn't attended the recent feast. He also expressed skepticism about Ammon, referring to him as a Nephite and the child of a liar.

Lamoni explained their destination, fearing to offend his father, and detailed his reasons for delaying his visit during the feast. Lamoni's father reacted with anger, accusing the Nephites of being robbers and deceivers seeking to exploit them. Commanded by his father, Lamoni was told to slay Ammon with a sword and return with him to the land of Ishmael. Defying his father's command, Lamoni declared that he would not harm Ammon and insisted on going to Middoni to release Ammon's brothers, acknowledging their righteousness as just men and holy prophets of the true God.

Lamoni explained the situation to his father, who became furious, accusing Lamoni of aiding the Nephites. Lamoni's father ordered him to slay Ammon, considering the Nephites as sons of a liar who had robbed their fathers. Unwilling to harm Ammon, Lamoni refused his father's command to slay him but insisted on going to Middoni. Lamoni's father, enraged, drew his sword to smite his son. Ammon intervened, pleading for Lamoni's life. Ammon assured Lamoni's father that it would be better for him to fall than Lamoni, who had repented of his sins. Encouraging forbearance, Ammon emphasized the consequences of shedding innocent blood and the potential loss of the father's soul. Despite Ammon's words, Lamoni's father was initially determined to slay him, believing Ammon had sought to destroy his son.

As he raised his hand to strike Ammon, Ammon withstood his blows and incapacitated his arm. Realizing Ammon's power, the king began pleading with him to spare his life.

Ammon, raising his sword, demanded that the king grant freedom to Ammon's brothers in exchange for sparing his life. Fearing for his life, the king agreed to Ammon's terms, offering to grant anything he desired, even half of the kingdom. Ammon, seeing the king's change of heart, specified that he would spare the king's life only if his brothers were released and Lamoni retained his kingdom.

Agreeing to Ammon's conditions, the king rejoiced at the prospect of sparing his life.

Grateful for his life, the king observed Ammon's lack of desire to harm him and marveled at the love Ammon had for his son Lamoni. Pleased with Ammon's desires, the king granted that Lamoni would retain his kingdom indefinitely, and the king would no longer govern him. Additionally, the king offered that Ammon and his brothers could come to him in his kingdom, as he greatly desired to see them.

Ammon and Lamoni continued their journey to the land of Middoni. Lamoni found favor with the king of Middoni, leading to the release of Ammon's brothers from prison. Upon meeting his brothers, Ammon was deeply sorrowful as they were naked, their skins worn from being bound with strong cords, and having endured hunger, thirst, and various afflictions. Despite their sufferings, they remained patient. Ammon's brothers had fallen into the hands of a more hardened and stiff-necked people, who rejected their message. They were cast out, smitten, driven from house to house, and ultimately imprisoned in Middoni.

Lamoni and Ammon played a crucial role in delivering them from prison, bringing an end to their ordeal.

A record of the proclamation of Aaron, Muloki, and their fellow missionaries to the Lamanites. (Chapters 21-25)

Chapter Twenty-one.

When Ammon and his companions separated on the borders of the Lamanite land, Aaron embarked on a journey towards a city known as Jerusalem by the Lamanites, a name derived from their fathers' homeland. This city was situated near the borders of Mormon. The Lamanites, Amalekites, and Amulonites had collectively constructed a significant city referred to as Jerusalem. The Lamanites were already a hardened people, but the Amalekites and Amulonites, being even more unyielding, influenced the Lamanites to further harden their hearts and intensify their wickedness and abominations.

Aaron entered the city of Jerusalem and initially began preaching to the Amalekites in their synagogues, which were constructed in the fashion of the Nehors. Many Amalekites and Amulonites adhered to the Nehor ideology. As Aaron spoke to the people in one of their synagogues, an Amalekite challenged him, questioning the legitimacy of his testimony and inquiring if he had seen an angel. The Amalekite contended that his people were as righteous as the Nephites and questioned Aaron's ability to discern their thoughts and intentions. The man accused Aaron of falsely claiming that they needed to repent, challenging the idea that they were an unrighteous people. He argued that they had built sanctuaries and gathered for worship, expressing their belief in God's salvation for all.

Aaron asked the man if he believed in the Son of God coming to redeem mankind from their sins. The man rejected Aaron's teachings, dismissing them as foolish traditions, and questioned Aaron's knowledge of future events or the understanding possessed by their fathers.

Aaron commenced explaining the scriptures to them, focusing on the coming of Christ, the resurrection of the dead, and the necessity of Christ's death and atonement for redemption. The people became angry, mocked Aaron, and refused to hear his words.

Aaron left the synagogue and went to a village called Ani-Anti, where he found Muloki and Ammah preaching. They faced opposition and contention from many as they declared the word. Witnessing the people's hardened hearts, Aaron, Muloki, and Ammah moved on to the land of Middoni, where they preached to many, but only a few believed.

Aaron and some of his brethren were imprisoned, while the rest fled the land of Middoni. Those imprisoned suffered, but they were eventually delivered by Lamoni and Ammon, who provided them with sustenance and clothing. The missionaries resumed preaching, guided by the Spirit, and began converting many Lamanites, challenging their erroneous traditions. They preached in synagogues and assemblies of the Amalekites and Lamanites wherever they were permitted. The Lord blessed their efforts, leading many to the truth and convincing them of their sins and incorrect traditions.

Ammon and Lamoni returned to the land of Ishmael, their inheritance. King Lamoni refused to let Ammon serve him, causing synagogues to be built in the land of Ishmael, where the people assembled. Lamoni rejoiced over them and taught them many things, emphasizing their freedom from his father's oppression. He declared that they were a free people, and his father had granted him reign over the land of Ishmael. Ammon preached to the people of King Lamoni, teaching them about righteousness, exhorting them diligently, and instilling zeal for keeping the commandments of God.

Chapter Twenty-two.

While Ammon continued tutoring the people of Lamoni, let's revisit the narrative of Aaron and his brethren. After departing from the land of Middoni, Aaron, guided by the Spirit, journeyed to the land of Nephi, specifically to the king's house, who ruled over all the land except Ishmael, and who happened to be Lamoni's father. Aaron, accompanied by his brethren, entered the king's palace, bowed before him, and declared their identity as the brethren of Ammon, the one whom the king had delivered from prison. Expressing gratitude, Aaron offered to be the king's servants, but the king, refusing to make them slaves, insisted they administer unto him. Intrigued by Ammon's generosity, the king inquired about the absence of Ammon and the reason for his not coming from Middoni. Aaron explained that the Spirit of the Lord had directed Ammon to the land of Ishmael to instruct the people there.

Perplexed, the king questioned them about the Spirit of the Lord and Ammon's message regarding repentance and salvation. Aaron engaged the king, asking if he believed in God. The king acknowledged that the Amalekites believed in God and had built sanctuaries for worship. He expressed readiness to believe if Aaron affirmed the existence of God.

Rejoicing at the king's response, Aaron confirmed the reality of God, describing Him as the Great Spirit who created everything in heaven and earth. The king inquired whether this Great Spirit was the same who led their fathers out of Jerusalem, and Aaron affirmed it. Aaron expounded on the creation, reading scriptures from the time of Adam. He detailed the fall of man, their carnal state, the plan of redemption through Christ, and the necessity of faith and repentance.

After this exposition, the king asked how he could obtain eternal life and be born of God, desiring to rid himself of wickedness and receive God's Spirit for lasting joy.

Aaron instructed the king to bow down before God, repent of sins, and call on God's name in faith.

Upon hearing this, the king prostrated himself, crying out for God to make Himself known, willing to give up all sins for knowledge, resurrection, and salvation.

When the king collapsed, appearing as if dead, his servants reported the incident to the queen. Enraged, she commanded the king's servants to slay Aaron and his brethren. The servants, recognizing Aaron's might, refused, fearing they would fall before him. The queen, seeing their fear, also became afraid, commanding her servants to call the people and slay Aaron and his brethren.

To prevent a disturbance, Aaron raised the king, who stood before the queen and servants. Witnessing this, they marveled, and the king ministered to them.

Despite murmurs among the people, the king pacified them, and Aaron, with his brethren, stood before the multitude to preach.

The king issued a proclamation throughout his land, from the east to the west sea, and from the land of Zarahemla to the borders of Manti, dividing the Lamanites and Nephites.

The Nephites strategically occupied the land Bountiful, hemming in the Lamanites on the south to prevent their encroachment on the north. The wisdom of the Nephites ensured that the Lamanites had possession only in the land of Nephi and the surrounding wilderness.

Now, having addressed these aspects, let's return to the account of Ammon, Aaron, Omner, Himni, and their brethren.

Chapter Twenty-three.

The king of the Lamanites issued a proclamation throughout his kingdom, declaring that Ammon, Aaron, Omner, Himni, and their brethren, who preached the word of God, were not to be harmed. The decree specified that they should not be bound, imprisoned, spat upon, smitten, expelled from synagogues, scourged, or stoned. Instead, they were to have free access to houses, temples, and sanctuaries. The king's conversion to the Lord prompted this decree, aimed at ensuring the unhindered spread of the word of God. The proclamation sought to convince the people to reject the wicked traditions of their fathers, emphasizing brotherhood and discouraging murder, plundering, stealing, adultery, and all forms of wickedness.

Responding to the king's proclamation, Aaron and his brethren traveled from city to city, establishing churches and consecrating priests and teachers among the Lamanites. This initiative resulted in great success, with thousands embracing the knowledge of the Lord and adopting Nephite traditions, learning their records and prophecies.

Through the spirit of revelation, prophecy, and the miraculous power of God working in them, those who believed in Ammon's preaching remained steadfast, never falling away. They became a righteous people, abandoning rebellion and refraining from fighting against God or their brethren.

The cities of the Lamanites that experienced conversion included those in Ishmael, Middoni, Nephi, Shilom, Shemlon, Lemuel, and Shimnilom. All these cities, inhabited exclusively by Lamanites, witnessed a collective laying down of weapons and a genuine turning to the Lord. Notably, the Amalekites and Amulonites, with the exception of one individual, resisted conversion and continued to harden their hearts, influencing other Lamanite communities in the process.

To distinguish themselves from their unconverted brethren, the king and the converted Lamanites sought a name. Consulting with Aaron and their priests, they chose the name Anti-Nephi-Lehies, discarding the designation of Lamanites.

Becoming industrious and fostering friendly relations with the Nephites, the Anti-Nephi-Lehies initiated correspondence, experiencing relief from the curse of God that had previously afflicted them.

Chapter Twenty-four.

The Amalekites, Amulonites, and certain unconverted Lamanites in various regions—Amulon, Helam, Jerusalem, and the surrounding lands—were incited by the Amalekites and Amulonites to anger against their brethren. This animosity escalated to rebellion against their king, rejecting his rule and arming themselves against the people of Anti-Nephi-Lehi.

Witnessing the Lamanites' preparations for war against their brethren, Ammon and his companions, along with those who had joined them, journeyed to the land of Midian. There, they convened with Lamoni and his brother Anti-Nephi-Lehi to discuss how to defend themselves against the impending Lamanite threat.

The converted people, unwavering in their commitment to nonviolence, refused to take up arms or make war preparations, as directed by their king. He expressed gratitude to God for sending the Nephite brethren to preach and enlighten them, fostering repentance and forgiveness through the merits of Christ's Atonement.

Acknowledging God's forgiveness and mercy, the king urged his brethren not to stain their swords with blood again. Instead, he proposed hiding their swords away, maintaining them as a testimony of their commitment to peace and avoiding future bloodshed.

After the king's speech, the people buried their swords and weapons as a testimony to God and men, vowing never to use them for bloodshed again. They made a covenant with God, pledging to give up their lives rather than shed their brethren's blood and to share rather than take away. Additionally, they committed to labor diligently rather than live in idleness.

The Lamanites, unaware of the converted people's commitment to peace, prepared for war, intending to replace the king and eradicate the Anti-Nephi-Lehies. When the Lamanites arrived, the converted people, in a posture of humility and prayer, prostrated themselves before the attackers.

Without resistance, the Lamanites began slaying the people of Anti-Nephi-Lehi. A thousand and five were slain, and those who perished were considered blessed, having gone to dwell with God.

Witnessing the converted people's unwavering commitment to nonviolence and their willingness to die without resistance, the Lamanites ceased slaying them. Many Lamanites, moved by repentance for their actions, threw down their weapons and refused to take them up again. The people of God gained more followers than the number slain that day, and the slain were considered righteous, having relied on the mercies of those who took up arms against them.

Among the Lamanites who slew the Anti-Nephi-Lehies, the majority were Amalekites, Amulonites, and followers of the Nehor order. In contrast, those who joined the people of the Lord were descendants of Laman and Lemuel and were not Amalekites, Amulonites, or of the order of Nehor.

This sequence of events demonstrated that once a people, having been enlightened by the Spirit of God, fall into sin and transgression, their subsequent state becomes more hardened and worse than if they had never known the truths of righteousness.

Chapter Twenty-five.

The Lamanites, angered by the killing of their brethren, swore vengeance against the Nephites. However, they refrained from attacking the people of Anti-Nephi-Lehi. Instead, they mobilized their armies and invaded the borders of the land of Zarahemla, where they decimated the inhabitants of Ammonihah in multiple battles against the Nephites.

Most of the seed of Amulon, who were priests of Noah, were among the slain Lamanites, with the survivors fleeing to the east wilderness. Those who remained in power over the Lamanites, influenced by the fleeing leaders, caused many Lamanites to perish by fire due to their beliefs. Despite facing loss and afflictions, many Lamanites in the wilderness began to disbelieve their fathers' traditions and embrace the teachings of Aaron and his brethren. They turned to the Lord, acknowledging the great power granted to the Nephites, resulting in numerous conversions.

The martyrdom of those who believed in the teachings brought about contention in the wilderness, leading the Lamanites to hunt down and slay the seed of Amulon. The fleeing group, pursued by the Lamanites, sought refuge in the east wilderness.

Unable to overpower the Nephites, the Lamanites returned to their own land. Some of them, recognizing the truth of the gospel, migrated to the lands of Ishmael and Nephi, joining the people of God—Anti-Nephi-Lehi. They, too, buried their weapons and became a righteous people, following the ways of the Lord, observing commandments, and keeping the law of Moses, considering it a type of Christ's coming.

While understanding that salvation did not come through the law of Moses, they retained it to strengthen their faith in Christ, looking forward to His coming. Their hope for eternal salvation was grounded in faith, relying on the spirit of prophecy that foretold future events.

Ammon, Aaron, Omner, Himni, and their brethren rejoiced greatly at their success among the Lamanites. They acknowledged the Lord's answers to their prayers and witnessed the fulfillment of His word in every detail.

Chapter Twenty-six.

Ammon addressed his brethren with words of joy, marveling at the blessings granted to them by God. He reflected on the immense contrast between their humble beginnings in Zarahemla and the remarkable outcomes they had witnessed among the Lamanites. Ammon challenged his brethren to recognize and appreciate the great blessings bestowed upon them. He emphasized the transformative power they had witnessed among the Lamanites, once dwelling in spiritual darkness but now brought to the marvelous light of God through their efforts. Ammon credited their role as instruments in God's hands for the success of this great work, with thousands of Lamanites rejoicing and being brought into God's fold.

He acknowledged their diligent efforts, comparing them to reaping a ripe field. The Lamanites they had converted would not be vulnerable to the storms of the last day, and Ammon expressed confidence that they were under the protection of the Lord of the harvest.

Ammon offered praise and thanks to God, recognizing His righteousness and everlasting work.

When Aaron suggested that Ammon's joy might lead to boasting, Ammon clarified that he did not boast in his own strength but rejoiced in God. He acknowledged his weaknesses and declared his intent to boast in God's strength, having witnessed mighty miracles and the conversion of thousands.

Ammon marveled at the thousands who were freed from the pains of hell, praising God for the power of His word within them. He declared their intention to glory in the Lord and rejoice in His great power, mercy, and long-suffering. He expressed the inadequacy of words to convey the depth of his feelings.

Ammon acknowledged God's mercy in rescuing them from their sinful state and preventing them from being consigned to destruction. He explained that knowledge of these things is reserved for the penitent, those who repent, exercise faith, bring forth good works, and pray continually.

Despite facing adversity, Ammon highlighted their commitment to teaching the Lamanites, even entering their houses, streets, hills, temples, and synagogues. They endured persecution, stoning, imprisonment, and miraculously escaped, all with the hope of saving souls.

Ammon rejoiced in witnessing the fruits of their labors, seeing the sincerity and love of the converted Lamanites towards their brethren and themselves. Notably, the Lamanites, out of love for their brethren, had buried their weapons of war, a demonstration of their commitment to peace.

Ammon asserted that they had unparalleled reasons to rejoice, given the magnitude of the changes witnessed among the Lamanites. He attributed their joy to God's limitless power, wisdom, understanding, and merciful nature.

Ammon concluded by expressing gratitude for God's mindfulness of all people, emphasizing His mercy and the overarching theme of joy and thanksgiving.

Chapter Twenty-seven.

After the Lamanites failed to destroy the Nephites and returned to the land of Nephi, the Amalekites, fueled by anger over their loss, incited violence against the people of Anti-Nephi-Lehi. Despite facing destruction, the people of Anti-Nephi-Lehi, out of refusal to take up arms, allowed themselves to be slain by their enemies.

Witnessing the devastation among their beloved brethren, Ammon and his companions, who were regarded as angels sent by God, felt deep compassion. They proposed gathering the people of the Lord and seeking refuge in the land of Zarahemla, fearing further destruction.

The king hesitated due to the fear of retribution from the Nephites for their past sins. Ammon, however, suggested relying on the mercies of their brethren in Zarahemla, citing the prohibition of slavery among them.

Ammon sought guidance from the Lord, who instructed him to lead the people out of the land to avoid the influence of the Amalekites and Lamanites stirred by Satan. The Lord promised preservation and blessings for the people.

Ammon shared the divine message with the king, and they departed, gathering their people and herds. Crossing the wilderness between Nephi and Zarahemla, they neared the borders of the land.

As they approached Zarahemla, they encountered Alma, a joyous meeting that overwhelmed Ammon with intense joy, causing him to fall to the earth. This joy was a unique experience, attainable only by those who are truly penitent and humbly seek happiness.

Alma escorted his brethren to Zarahemla, reporting their experiences to the chief judge. A proclamation sought the voice of the people regarding admitting the people of Anti-Nephi-Lehi into the land. The people decided to give up the land of Jershon as an inheritance for the people of Anti-Nephi-Lehi. They pledged to protect them with their armies, recognizing the people's reluctance to take up arms due to their past sins and repentance. Ammon returned to inform his people, bringing joy.

The people of Anti-Nephi-Lehi then entered the land of Jershon, becoming known as the people of Ammon, and were integrated into the Nephite society.

Distinguished by their zeal for God and men, the people of Ammon remained honest, upright, and firm in their faith in Christ. They abhorred shedding their brethren's blood, and death held no terror for them due to their hope in Christ's victory over it.

Despite facing agonizing deaths inflicted by their brethren, the people of Ammon refused to take up arms. Their unwavering commitment and love for the Lord made them a zealous and beloved people, highly favored by God.

Chapter Twenty-eight.

After the people of Ammon settled in the land of Jershon and a church was established there, Nephite armies surrounded the area, extending to the borders of Zarahemla. The Lamanite armies had pursued their brethren into the wilderness, leading to an unprecedented battle. Tens of thousands of Lamanites were slain and scattered, and despite a considerable slaughter among the Nephites, the Lamanites were ultimately driven away, allowing the people of Nephi to return to their land.

This marked a time of profound mourning and lamentation throughout the land, with widows grieving for their husbands, fathers mourning for their sons, daughters mourning for their brothers, and brothers mourning for their fathers. The entire populace was united in mourning for their kindred who had perished.

It was undeniably a sorrowful day, characterized by solemnity, fasting, and prayer.

Thus concludes the fifteenth year of the judges' reign over the people of Nephi.

The account of Ammon and his brethren, detailing their experiences in the land of Nephi, their sufferings, sorrows, afflictions, and indescribable joy, along with the reception and safety of the brethren in the land of Jershon, is recorded. May the Lord, the Redeemer of all humanity, bless their souls forever.

This record also captures the wars and conflicts among the Nephites, as well as those between the Nephites and Lamanites.

The fifteenth year of the judges ends.

From the first to the fifteenth year, the destruction of many thousands of lives has unfolded, resulting in a horrifying scene of bloodshed. Countless bodies lie low in the earth, forming moldering heaps on its surface. Many thousands mourn the loss of their kindred, as they fear, in accordance with the Lord's promises, that their loved ones are consigned to a state of endless woe. On the other hand, many thousands rejoice and exult, confident in the hope and assurance, per the promises of the Lord, that their departed ones are elevated to dwell at the right hand of God, experiencing eternal happiness.

This starkly illustrates the profound inequality among humanity due to sin, transgression, and the devil's power, executed through cunning schemes designed to ensnare human hearts. There is an urgent call for diligence in laboring in the vineyards of the Lord, emphasizing the dual nature of human experience—sorrow arising from death and destruction, and joy emanating from the light of Christ leading to life.

Chapter Twenty-nine.

Alma speaks: How I wish I were an angel, fulfilling the desire of my heart to go forth and proclaim repentance with the trumpet of God, a voice capable of shaking the earth. I long to cry out with thunderous resonance, declaring repentance and the plan of redemption to every soul. My earnest plea is that they turn to our God, sparing the earth from further sorrow. I envision declaring, with a voice as powerful as thunder, the urgent call to repentance and the intricacies of redemption, urging everyone to turn to our God. My purpose would be to alleviate sorrow from the entire face of the earth. Yet, I acknowledge my humanity and recognize the sin in my wish. I should find contentment in what the Lord has assigned to me. It is not fitting for me to disturb the firm decree of a just God with my desires. I understand that He grants individuals according to their desires, whether leading to life or death. He decrees unalterable outcomes based on human will, be it for salvation or destruction. I am aware that the knowledge of good and evil comes to all, and those unaware are blameless. Those who discern good

and evil receive outcomes according to their desires—be it good or evil, life or death, joy or remorse of conscience.

Knowing these truths, why should I desire more than to fulfill the work assigned to me? Why yearn to be an angel, able to speak to all corners of the earth? The Lord allows all nations, each in its own language, to teach His word wisely, as He deems appropriate. Therefore, the Lord counsels with wisdom, adhering to what is just and true. I know the Lord's command for me, and I take pride in it. My glory lies not in myself but in what the Lord has commanded. This is my glory—that I may, perhaps, be an instrument in God's hands to lead someone to repentance, bringing me great joy.

When I witness many of my brethren truly penitent, turning to the Lord their God, my soul is filled with joy. I recall the Lord's actions on my behalf and remember His merciful intervention. I also remember the captivity of my fathers, acknowledging that the Lord delivered them from bondage and, through this, established His church—the God of Abraham, Isaac, and Jacob. This same God established His church among them. He called me through a holy calling to preach His word to this people, and He has blessed me with much success, bringing me full joy. My joy is not solitary, for I delight even more in the success of my brethren who have gone to the land of Nephi. They have toiled exceedingly and produced abundant fruit. How immense shall be their reward!

When I contemplate the success of my brethren, my joy overwhelms me, almost separating my soul from my body, so profound is my happiness. May God grant these brethren, and all the fruit of their labors, the privilege to sit down in the kingdom of God, praising Him forever. May this be realized according to my words. Amen.

Chapter Thirty.

After the people of Ammon settled in the land of Jershon and the Lamanites were driven out and buried by the locals, there ensued a period of peace. The dead were not counted due to their vast numbers. Following the interment and a time of fasting, mourning, and prayer in the sixteenth year of the judges' reign over the Nephite people, continuous peace prevailed throughout the land. The people adhered strictly to keeping the commandments and ordinances of God according to the law of Moses, maintaining peace through the sixteenth year of the judges' rule.

As the seventeenth year commenced, uninterrupted peace persisted. However, toward the end of the seventeenth year, an Anti-Christ figure, named Korihor, entered Zarahemla. He began preaching against the prophecies foretelling the coming of Christ. His beliefs were allowed, as it went against God's command for laws to be established that would create inequality among people. There was no law against belief, but a man was punished for crimes such as murder, robbery, theft, and adultery. The law required judgment based on crimes committed, ensuring equality for all.

Korihor began preaching that there would be no Christ, undermining the beliefs in prophecies passed down by holy prophets. He accused the people of being bound by foolish and vain hopes, questioning their faith in Christ. Korihor argued that prophecies were foolish traditions, claiming that no one could know future events. He contended that the people's belief in the remission of sins was a result of frenzied minds influenced by their fathers' traditions.

Korihor claimed that there was no atonement for sins, asserting that everyone prospered or suffered based on their abilities and actions. He preached against the idea of an afterlife, claiming that death marked the end of existence.

Korihor also went to the land of Jershon, but the people there were wiser than many Nephites. They bound him and took him before Ammon, a high priest. Ammon had Korihor removed from the

land. Korihor then went to the land of Gideon but faced little success. He was bound and presented before the high priest and chief judge.

The high priest, named Giddonah, questioned Korihor, asking why he perverted the ways of the Lord and spoke against prophecies. Korihor replied that he did not teach the foolish traditions of their fathers or impose the ordinances of ancient priests on the people to keep them in ignorance.

Korihor argued that the people were not truly free, asserting that they were in bondage to traditions and false beliefs. He rejected the idea of inherited guilt and challenged the certainty of ancient prophecies and the coming of Christ. He denied the certainty of Christ's coming and rejected the notion that Christ would be sacrificed for the sins of the world.

Korihor accused the leaders of leading the people astray with their traditions, suppressing their rights and privileges. He condemned the priests for promoting belief in an unseen and unknown God, manipulating the people through traditions, dreams, whims, visions, and pretended mysteries.

When the high priest and chief judge saw Korihor's hardened heart and his willingness to revile against God, they bound him, delivered him to the officers, and sent him to Zarahemla to be presented before Alma, the chief judge and governor of the land.

When brought before Alma and the chief judge, Korihor continued in the same blasphemous manner as he did in the land of Gideon, reviling and speaking against the priests and teachers. He accused them of leading the people astray with the silly traditions of their fathers for their own gain. Korihor used great swelling words to accuse the priests and teachers before Alma, claiming that they exploited the people's labors.

Alma responded, asserting that neither he nor his brethren took advantage of the people's labors. He explained that he had worked with his own hands for support since the beginning of the judges' reign, despite extensive travels to declare God's word. Despite many labors in the church, Alma and his brethren had never received any gain, except in the judgment-seat, and even then, it was according to the law. Alma questioned why they would labor in the church if not for the purpose of declaring the truth and rejoicing in the joy of their brethren. He challenged Korihor's accusation that they preached for gain, pointing out that they received no profit.

Alma questioned whether Korihor believed they deceived the people. Korihor affirmed this.

Alma then asked if Korihor believed in God. Korihor answered no. Alma continued, asking if he would deny the existence of God and Christ. Alma affirmed his knowledge of God's existence and the coming of Christ.

Alma challenged Korihor to provide evidence for the non-existence of God or the non-coming of Christ, stating that he had all things as a testimony. He emphasized that both sides had evidence to support their beliefs and questioned whether Korihor believed in the truth.

Alma accused Korihor of being possessed by a lying spirit, having rejected the Spirit of God, and being manipulated by the devil. Korihor responded by requesting a sign to convince him of God's existence and power. Alma argued against further signs, citing the testimony of brethren, holy prophets, scriptures, and the evidence in the world around them. He rebuked Korihor for leading the people away from belief in God and challenged him to deny against all the witnesses.

Alma expressed grief over Korihor's hardened heart, stating that it was better for his soul to be lost than to lead many souls to destruction. Alma warned that if Korihor denied again, God would smite him, making him dumb and preventing him from deceiving the people. Korihor clarified that he did not deny the existence of God but claimed not to believe.

Alma pronounced that Korihor would be struck dumb as a sign, and it happened immediately.

As Korihor was struck dumb, the chief judge wrote to him, asking if he was convinced of God's power and whether he desired Alma to afflict others to prove the sign. Korihor wrote, acknowledging his dumbness and realizing that only the power of God could bring it upon him.

He confessed that he always knew there was a God but was deceived by the devil, who appeared as an angel and taught him lies. Korihor explained that he taught the devil's words, pleasing to the carnal mind, and brought a curse upon himself.

Recognizing his error, Korihor begged Alma to pray for the curse to be lifted. Alma, however, foresaw that if the curse were removed, Korihor would again lead people astray. Thus, Alma left the matter to the Lord's will.

The curse remained, and Korihor was cast out, going from house to house, begging for food. The news of Korihor's fate spread, and the chief judge proclaimed to those who had believed in Korihor's words that they must repent to avoid similar judgments. Convinced of Korihor's wickedness, the people repented, putting an end to the iniquity associated with his teachings.

Korihor continued to beg for food. As he went among the Zoramites, a people who had separated from the Nephites, he was attacked, trampled, and killed. This served as a lesson on the consequences of perverting the ways of the Lord, emphasizing that the devil does not support his followers but leads them to destruction in the end.

Chapter Thirty-one.

After the downfall of Korihor, Alma received news that the Zoramites were distorting the ways of the Lord. Zoram, their leader, was leading them to worship dumb idols, causing Alma's heart to be sickened by the people's iniquity. Iniquity among his people greatly saddened Alma, especially the separation of the Zoramites from the Nephites.

The Zoramites had gathered in a land called Antionum, east of Zarahemla, bordering the seashore and south of Jershon, near the Lamanite-filled wilderness. The Nephites feared the Zoramites might form an alliance with the Lamanites, resulting in great loss.

Recognizing the power of the word of God to lead people to righteousness, Alma decided to try preaching to the Zoramites. He took Ammon, Aaron, Omner, Amulek, Zeezrom, and two of his sons, leaving Himni in the church in Zarahemla.

Among the Zoramites, they encountered dissenters from the Nephites who had fallen into serious errors, neglecting God's commandments, the law of Moses, and the church performances, including prayer and supplication. Due to these deviations from the Lord's ways, Alma and his brethren went to preach to the Zoramites.

To their astonishment, the Zoramites had built synagogues where they worshipped in a unique manner, standing on a high platform, offering prayers expressing gratitude for being chosen by God and rejecting belief in Christ.

The Zoramites prayed in this manner: Holy, holy God, we acknowledge your divinity and holiness. We believe you were a spirit, are a spirit, and will be a spirit forever. Holy God, we believe you have set us apart from our brethren. We reject the traditions passed down to them through the immaturity of their ancestors. Instead, we believe you have chosen us as your holy children and revealed that there will be no Christ. You remain unchanged throughout time, and you have elected us for salvation while those around us are chosen for your wrath and hell. We express gratitude for this holiness, O God, and thank you for choosing us. We rejoice that we are not led astray by the foolish

traditions of our brethren, which bind them to a belief in Christ, leading their hearts far from you, our God. Once again, we express gratitude, O God, for being a chosen and holy people. Amen.

After hearing these prayers, Alma, his brethren, and his sons were astonished beyond measure. Every man went forth and offered the exact same prayers.

They named the place Rameumptom, which translates to the holy stand. From this stand, each person offered the same prayer to God, expressing thanks for being chosen by Him, not led astray by the traditions of their brethren, and keeping their hearts from believing in unknown future events.

After offering thanks in this manner, the people returned to their homes, refraining from speaking of their God until they assembled again at the holy stand to offer thanks in their customary way.

Alma observed their wickedness, their obsession with wealth, silver, gold, and their prideful boasting. Overwhelmed with sorrow, Alma lifted his voice to heaven, lamenting the existence of such gross wickedness among the people. Despite their vain material possessions, the Zoramites claimed to be a chosen people, thanking God for their supposed superiority. Alma prayed for strength to endure the afflictions caused by the people's iniquity, expressing deep sorrow for their condition. He sought divine comfort for himself, his fellow laborers, including his two sons, and success in bringing the Zoramites back to Christ.

After Alma prayed, he laid his hands upon his companions, and they were filled with the Holy Spirit. They separated, showing no concern for personal needs, relying on the Lord for sustenance. The Lord provided for them, ensuring they neither hungered nor thirsted, granting them strength and joy in Christ, all in accordance with Alma's faithful prayer.

Chapter Thirty-two.

They went out and commenced preaching the word of God to the people, entering their synagogues, houses, and even the streets. After much effort, they found success among the poor class, who had been expelled from the synagogues due to their coarse attire. These individuals were not allowed to worship in the synagogues, considered impure and deemed poor in both material possessions and spirit.

While Alma was teaching on the hill Onidah, a large crowd approached, consisting of those who had been mentioned earlier, the ones poor in heart due to their worldly poverty. Coming to Alma, the leader among them expressed their predicament. They were despised by all, particularly the priests, who had cast them out of the synagogues that they had labored hard to build with their own hands. Now, with nowhere to worship their God, they sought guidance.

Upon hearing this, Alma turned toward them, filled with joy, recognizing that their afflictions had humbled them, making them receptive to the word.

He addressed those who were truly penitent, saying: I see that you are lowly in heart; if so, you are blessed. Your brother has asked, What shall we do? We are cast out of our synagogues and cannot worship our God. I say to you, do you believe you can only worship God in your synagogues? Also, do you think you must worship God only once a week?

It is good that you are cast out of your synagogues; it fosters humility and wisdom. It's necessary for you to learn wisdom, and because of your poverty and being despised by your brethren, you are brought to a lowliness of heart, making you humble. Being compelled to be humble is a blessing, for it often leads to repentance. Whoever repents finds mercy, and those who endure to the end shall be saved.

I said earlier that because you were compelled to be humble, you were blessed. Do you not think those who humble themselves willingly because of the word are even more blessed? Yes, one who truly humbles oneself, repents of sins, and endures to the end is much more blessed than those compelled to be humble due to extreme poverty. Therefore, blessed are those who willingly humble themselves without compulsion. In other words, blessed is the one who believes in the word of God and is baptized without stubbornness of heart, without being forced to know the word before they will believe.

Many say: Show us a sign from heaven, and then we will know for sure; then we will believe. Is this faith? No, if a man knows something, he has no reason to believe; he knows it. How much more cursed is the one who knows the will of God and does not do it than the one who believes or has a reason to believe and falls into transgression? You must judge this matter. It is on one hand as it is on the other, and it shall be unto every man according to his work.

Concerning faith, remember that faith is not having a perfect knowledge of things. If you have faith, you hope for things unseen, yet true. God is merciful to all who believe in His name, and He desires that you believe, primarily on His word. He imparts His word through angels to both men and women. Moreover, even little children receive words many times, confounding the wise and learned.

Now, my beloved brethren, since you've wanted to know what to do in your affliction and expulsion, understand that I don't mean to judge you solely according to what is true. I don't imply that all of you have been forced to humble yourselves; I genuinely believe that some among you would humble themselves, regardless of circumstances.

As I mentioned about faith, it is not a perfect knowledge, just as my words are not known to be true at first, unto perfection. You can't know their certainty initially any more than faith is a perfect knowledge. If you awake and make an effort to experiment with my words, exercising even a particle of faith, or if you can only desire to believe, let that desire work in you until you believe in a way that you can make room for a portion of my words.

Let us compare the word to a seed. If you allow a seed to be planted in your heart and don't cast it out by unbelief, resisting the Spirit of the Lord, it will begin to swell within your breasts. When you feel these swelling motions, you'll say to yourself: This must be a good seed, for it begins to enlarge my soul and enlighten my understanding; it becomes delicious to me. Would this not increase your faith? Yes, it would, although it hasn't grown into a perfect knowledge. But as the seed swells, sprouts, and begins to grow, you will acknowledge that it is a good seed. It swells, sprouts, and grows, strengthening your faith, for you'll say: I know this is a good seed because it sprouts and begins to grow.

Is your knowledge now perfect? Yes, your knowledge is perfect in that aspect, but your faith is dormant because you know the word has swelled your souls. You also know it has sprouted, enlightening your understanding and expanding your mind.

Is this not real? Yes, because it is light. Everything that is light is good because it is discernible. Therefore, you must know that it is good. After tasting this light, is your knowledge now perfect?

I say to you, No, but don't set aside your faith, for you have only exercised your faith to plant the seed and try the experiment to determine if the seed is good. As the tree begins to grow, you will say: Let's nourish it carefully to let it take root and grow, bringing forth fruit. If you nourish it diligently, it will take root, grow, and bear fruit. Neglecting the tree and not caring for its nourishment will prevent it from taking root. When the sun's heat scorches it, lacking roots, it withers away, and you pluck it up and cast it out. This is not because the seed is not good, nor is it because the fruit would not be desirable. It is because your ground is barren, and you won't nourish the tree. Therefore, you

cannot have the fruit. Thus, if you do not nourish the word, looking forward with faith to the fruit, you can never partake of the fruit of the tree of life.

If you nourish the word, nourishing the tree as it begins to grow with faith, diligence, and patience, looking forward to the fruit, it shall take root and become a tree springing up to everlasting life. Due to your diligence, faith, patience, and long-suffering, as you wait for the tree to bear fruit, you shall reap the rewards of your faith.

My brethren, you shall enjoy the fruits of your faith, diligence, patience, and long-suffering as you partake of the precious, sweet, white, and pure fruit. You shall feast upon this fruit until you are filled and hunger and thirst no more.

Chapter Thirty-three.

After Alma had delivered these words, individuals approached him, seeking guidance on whether to believe in a singular God to attain the promised fruit. They inquired about how to sow the seed or word he spoke of, emphasizing its necessity in their hearts, and sought advice on initiating their faith.

Alma responded by addressing their belief that they couldn't worship their God due to being expelled from their synagogues. He asserted that this notion was a significant error, urging them to delve into the scriptures and correct any misunderstanding.

Alma prompted them to recall the teachings of Zenos, the ancient prophet, regarding prayer and worship. Quoting Zenos, Alma highlighted God's mercy, emphasizing instances where prayers were answered in the wilderness, during conflicts with enemies, and in personal spaces like fields and homes. He emphasized the merciful nature of God, recounting experiences of divine responsiveness in various settings, including private prayers. Alma underscored God's mercy when turning to one's house and closet for prayer, affirming that God hears the sincere cries of His children.

Alma acknowledged God's mercy in congregational settings and expressed gratitude for divine intervention in times of affliction. He continued to affirm God's mercy when individuals cry out to Him, stressing that God hears His children, not for the sake of men, but to respond to their genuine pleas. Alma acknowledged God's mercy amid congregational gatherings, highlighting the responsiveness to sincere cries. He recounted personal experiences of being cast out and despised, emphasizing God's anger towards enemies and swift retribution. Alma attributed God's mercy to the influence of His Son, expressing a commitment to continue seeking divine help in times of affliction.

Alma challenged them to believe the scriptures and asked if they accepted the words of Zenos about God turning away judgments because of His Son. Alma stressed the importance of believing the scriptures, particularly the testimony of Zenos regarding the intervention of God's Son. Alma questioned whether they had read the scriptures and challenged any disbelief in the Son of God, noting that Zenock also spoke on this matter. Alma expanded on the testimony, quoting Zenock, who spoke of God's anger with people due to their failure to comprehend His mercies. Alma presented Zenock as a second ancient prophet who testified about the Son of God, highlighting the tragic consequence of being stoned for his words.

Alma pointed out that multiple prophets, including Moses, spoke about the Son of God, citing instances like the raising of a serpent staff in the wilderness for healing. He emphasized that Moses and others were not the only ones testifying about the Son of God. Alma referred to the symbolic act of raising a staff in the wilderness, illustrating that those who looked lived, though many failed to

understand the deeper meaning. He explained that some could not grasp the significance due to hardened hearts, leading to their refusal to look and subsequent perishing.

Alma questioned whether, if healing could occur by merely casting one's eyes, they would choose to do so promptly or succumb to unbelief and slothfulness, resulting in their demise. Alma warned of impending woes if they chose unbelief and slothfulness, encouraging them to believe in the Son of God, who would redeem and atone for sins, and rise from the dead, leading to the final judgment.

Alma concluded by urging them to plant the word in their hearts, nourishing it with faith to make it grow into a tree of everlasting life. He expressed a hope that through the joy of the Son, their burdens would be lightened, emphasizing that they could achieve all this through their willingness. Amen.

Chapter Thirty-four.

After Alma had delivered these words to them, he sat down on the ground. Following this, Amulek stood up and commenced teaching, stating: My brethren, it seems impossible that you are unaware of the teachings about the arrival of Christ. We have instructed you that He is the Son of God. I am confident that you received ample instruction on these matters before your separation from our group. You sought guidance from my dear brother regarding what to do in the face of your afflictions. He has already spoken to you, preparing your minds and encouraging faith and patience. He urged you to have enough faith to internalize the teachings, allowing you to test the goodness of the word.

We observed that the primary concern in your minds is whether the word is in the Son of God or if there will be no Christ. My brother has presented evidence in many instances, demonstrating that the word is in Christ for salvation. He invoked the words of Zenos and Zenock and appealed to Moses to substantiate the truth of these teachings. Now, I will personally testify that these things are true. I declare that I know Christ will come among humanity to bear the transgressions of His people and atone for the sins of the world, as spoken by the Lord God. An atonement is necessary according to the grand plan of the Eternal God. Without it, all of mankind would inevitably perish, as all are hardened, fallen, and lost. Only through the expedient atonement can redemption be achieved. There must be a great and final sacrifice, not of man, beast, or any bird—a sacrifice that is neither human nor finite but infinite and eternal.

No man can offer his own blood to atone for the sins of another. If a man commits murder, our just law does not take the life of his brother; instead, it requires the life of the murderer. Thus, only an infinite atonement can suffice for the sins of the world.

Therefore, a great and final sacrifice is necessary, after which there will be a cessation of bloodshed. The law of Moses will be completely fulfilled, every jot and tittle, with none passing away. This is the essence of the law, all pointing to that grand and final sacrifice—the Son of God, infinite and eternal.

Through this sacrifice, salvation will be brought to all who believe in His name, with the purpose of inspiring mercy that overcomes justice, leading to faith unto repentance. Mercy can satisfy justice, enveloping individuals in the arms of safety. Those who lack faith unto repentance are exposed to the full force of the demands of justice. The great and eternal plan of redemption is only realized by those who have faith unto repentance.

May God grant you, my brethren, the ability to exercise your faith unto repentance. Cry out to His holy name for mercy. Humble yourselves and persist in prayer in your fields, over your flocks, in

your homes—morning, mid-day, and evening. Cry out against the power of your enemies and against the devil, the enemy of righteousness. Cry out over your fields and flocks for prosperity. Yet, this is not all. Pour out your souls in your closets, secret places, and in the wilderness. And when you do not audibly cry unto the Lord, let your hearts be full, continually praying for your welfare and the welfare of those around you.

And now, my beloved brethren, do not assume that this is sufficient. After doing all these things, if you neglect the needy, naked, sick, and afflicted, and fail to share your substance with those in need, your prayers are in vain. You are like hypocrites who deny the faith. Therefore, if you choose to be uncharitable, you are as worthless as dross that refiners cast out and is trampled underfoot by men.

After receiving numerous witnesses and knowing that the holy scriptures affirm these truths, bring forth fruits of repentance. I urge you to no longer harden your hearts. Now is the time and the day of your salvation. Repent, and the great plan of redemption will immediately be realized for you.

Life is the time for men to prepare to meet God. As you have received many witnesses, do not procrastinate your repentance until the end. After this day of life, there can be no labor performed in the night of darkness. You cannot say, at that awful crisis, that you will repent and return to God. The same spirit that possesses your body at the time of death will have power in the eternal world. If you procrastinate repentance until death, you become subject to the spirit of the devil. The Spirit of the Lord withdraws, and the devil has complete power over you. This is the final state of the wicked, as the Lord does not dwell in unholy temples but in the hearts of the righteous. The righteous will sit down in His kingdom, and their garments will be made white through the blood of the Lamb.

Now, my beloved brethren, remember these things and work out your salvation with fear before God. Do not deny the coming of Christ, and do not resist the Holy Ghost. Receive it, take upon you the name of Christ, humble yourselves, and worship God in spirit and truth, wherever you may be. Live in daily thanksgiving for the numerous mercies and blessings bestowed upon you.

I also exhort you, my brethren, to be watchful in prayer continually, resisting the temptations of the devil. Do not let him overpower you, for he rewards no good thing. Have patience, bear all manner of afflictions, and do not revile against those who cast you out due to extreme poverty, lest you sin as they do. Have firm hope that one day you will rest from all your afflictions.

Chapter Thirty-five.

After Amulek concluded his speech, they withdrew from the crowd and entered the land of Jershon. Subsequently, the other brethren, having preached to the Zoramites, also joined them in the land of Jershon.

When the more influential Zoramites discussed the preached words, they grew angry because the message threatened their deceitful practices. Consequently, they rejected the teachings. They gathered people from across the land and consulted them about the preached words. The rulers, priests, and teachers concealed their intentions, secretly discerning the opinions of the people. After ascertaining the sentiments of the populace, those in favor of Alma and his brethren's words were expelled from the land. Many joined them in the land of Jershon. Alma and his brethren ministered to these exiles.

The Zoramites, angered by the people of Ammon in Jershon, had their wicked chief ruler demand the expulsion of those who had come from the Zoramite land. He issued numerous threats, but the people of Ammon, unafraid, welcomed the Zoramite poor, providing them with sustenance and

land. This act further infuriated the Zoramites, leading them to ally with the Lamanites, preparing for war against the people of Ammon and the Nephites. The Zoramites and Lamanites jointly readied for war against the people of Ammon and the Nephites.

The seventeenth year of the judges over the people of Nephi concluded in this manner.

The people of Ammon left Jershon for the land of Melek, making room for Nephite armies to contend with the Lamanites and Zoramites. Thus, the war between the Lamanites and Nephites began in the eighteenth year of the judges. A detailed account of their wars would be provided later.

Alma, Ammon, their brethren, and Alma's two sons returned to Zarahemla, having played a role in bringing repentance to many Zoramites. Those who repented were driven from their land but found inheritance in Jershon, where they armed themselves to defend against adversaries.

Grieved by the iniquity, wars, bloodshed, and contention among his people, Alma, who had proclaimed the word in every city, observed the hardening hearts and offense taken due to the strictness of the word. His heart was deeply sorrowful. Consequently, he gathered his sons to individually impart his charge concerning matters of righteousness. His commandments to them were recorded according to his own account.

The commandments of Alma to his son Helaman. Chapters 36-37.

Chapter Thirty-six.

Helaman, my son, attend to my words. I solemnly affirm to you that if you adhere to God's commandments, you will thrive in this land. I urge you to reflect on the captivity of our forefathers, just as I have done. They were in bondage, and only the God of Abraham, Isaac, and Jacob could deliver them. Indeed, He did rescue them in their times of affliction.

You are in your youth. I implore you to heed my words and learn from me. I am confident that those who place their trust in God will receive support in their trials, troubles, and afflictions, ultimately being lifted up on the last day. Do not think that I possess this knowledge on my own, not of worldly matters, but of spiritual insights, not from a carnal mind, but from God.

I tell you, if I had not been born of God, I would not have acquired this understanding. God, through His holy angel, revealed these truths to me, not because of any merit of my own. In my past, I associated with the sons of Mosiah, seeking to destroy the church of God. However, God sent His holy angel to intervene. The angel spoke to us with a voice like thunder, causing the earth to tremble beneath our feet. Stricken with fear, we all fell to the ground. The voice commanded me to arise, and as I did, I beheld the angel. He said: To evade self-destruction, cease your efforts to destroy the church of God.

I fell to the earth for three days and nights, unable to speak or use my limbs. The angel continued speaking, but I, consumed by fear upon hearing the words about self-destruction, fell silent. I endured eternal torment, my soul racked with the awareness of my sins. I remembered every sin and iniquity, tortured by the pains of hell. I saw that I had rebelled against God, violating His holy commandments. I had led many of His children to destruction, and my iniquities were so great that the thought of facing God horrified me. I wished to be banished, to cease to exist in both soul and body, avoiding the judgment of my deeds in God's presence.

I suffered the pains of a damned soul during those thirty-six hours. Amidst this torment, I recalled my father's prophecy about the coming of Jesus Christ, the Son of God, to atone for the world's sins. Clinging to this thought, I cried within: O Jesus, Son of God, have mercy on me, trapped in bitterness, surrounded by the everlasting chains of death. As I thought this, the memory of my pains vanished, and the harrowing recollection of my sins dissipated.

I beheld joy and a marvelous light, filling my soul with pleasure as intense as my earlier pain. I tell you, my son, there is nothing as bitter and exquisite as were my pains, and conversely, nothing as sweet and exquisite as my joy. I envisioned, as our father Lehi did, God seated on His throne, surrounded by countless angels singing and praising. My soul longed to be there. My limbs regained strength, and I stood before the people, declaring that I had been born of God.

Since then, I have tirelessly labored to bring souls to repentance, sharing the joy I experienced and leading them to be born of God, filled with the Holy Ghost. O my son, the Lord grants me great joy in the fruits of my labor. The knowledge imparted to me by His word has led many to be born of God, tasting the joy I have tasted, knowing these truths as I do. This knowledge is from God.

I have been supported in all kinds of trials, troubles, and afflictions. God has delivered me from prison, bonds, and death. I trust in Him, knowing He will continue to deliver me. I am confident that He will raise me up on the last day to dwell with Him in glory. I will praise Him eternally for bringing our fathers out of Egypt, swallowing the Egyptians in the Red Sea, and leading them to *The Promised Land*, delivering them from bondage and captivity repeatedly. He brought our fathers out of Jerusalem and, by His everlasting power, freed them from bondage and captivity up to the present day. I have always remembered their captivity, and you should too.

But, my son, this is not all. You should know that by keeping God's commandments, you will prosper in the land. Conversely, if you neglect His commandments, you will be cut off from His presence. This is according to His word.

Chapter Thirty-seven.

Now, my son Helaman, I instruct you to take the records that have been entrusted to me; Commanding you to maintain a record of this people as I have done on the plates of Nephi. Keep these things sacred, just as I have preserved them, for they serve a wise purpose. These brass plates contain engravings with the records of holy scriptures, including the genealogy of our forefathers from the beginning. It has been prophesied by our fathers that these records should be kept and passed down from generation to generation. The Lord's hand will preserve them until they are disseminated to every nation, kindred, tongue, and people, revealing the mysteries they contain. If they are kept, they must retain their brightness, and indeed, they will. This applies to all plates containing holy writ.

You may think this foolish, but I tell you that great things are brought to pass by small and simple things. Small means often confound the wise. The Lord God works through means to accomplish His great and eternal purposes. Even very small means confound the wise and bring about the salvation of many souls.

God's wisdom has dictated the preservation of these things. They have enlarged the memory of our people, convinced many of their errors, and led them to the knowledge of their God, resulting in the salvation of their souls. Without these records, Ammon and his brethren could not have persuaded so many Lamanites to reject the incorrect traditions of their fathers. These records and their words led them to repentance, bringing them to the knowledge of the Lord their God and to rejoice in Jesus Christ

their Redeemer. Perhaps these records will be instrumental in bringing thousands of Lamanites and Nephites, who are currently hardening their hearts in sin, to the knowledge of their Redeemer.

The full extent of these mysteries has not been revealed to me; therefore, I will refrain. It is enough to say that they are preserved for a wise purpose, known only to God, who counsels in wisdom over all His works. His paths are straight, and His course is an eternal round.

Remember, my son Helaman, how strict God's commandments are. He has declared: If you keep my commandments, you shall prosper in the land; but if you do not, you shall be cut off from His presence. Now, remember that God has entrusted you with these sacred things, kept and preserved for a wise purpose in Him, showcasing His power to future generations.

By the spirit of prophecy, I tell you that if you transgress God's commandments, these sacred things will be taken away from you by His power. You will be delivered up to Satan, who will sift you as chaff before the wind. However, if you keep God's commandments and handle these sacred things according to the Lord's instructions (for you must seek the Lord's guidance in all matters concerning them), no power of earth or hell can take them from you. God is powerful to fulfill all His words. He will fulfill all His promises to you, just as He has fulfilled promises made to our fathers. He promised to preserve these things for a wise purpose in Him, showing forth His power to future generations. One purpose has already been fulfilled, restoring many thousands of Lamanites to the knowledge of the truth. God has demonstrated His power in them and will continue to do so for future generations; therefore, they shall be preserved. I command you, my son Helaman, to be diligent in fulfilling all my words and to keep the commandments of God as written.

Now, let me speak to you about those twenty-four plates. Keep them so that the mysteries, works of darkness, secret works, murders, robberies, plunderings, and all wickedness and abominations of the destroyed people may be revealed to this generation. Also, preserve these interpreters. The Lord observed His people engaging in secret murders and abominations, so He said that unless they repented, they would be destroyed from the earth. The Lord prepared a stone for His servant Gazelem, shining forth in darkness to reveal the secret works, works of darkness, wickedness, and abominations of the people.

These interpreters were prepared to fulfill God's word, bringing to light all secret works and abominations to every nation that would possess the land. If the people did not repent, they would be destroyed, and their secrets and abominations would be revealed. This prophecy has been fulfilled, and the workers of darkness and secret combinations have been destroyed. Their secret abominations have been brought into the light.

I command you to retain all their oaths, covenants, agreements, signs, wonders, and secret plans of their abominations. Keep these from the people so that they do not fall into darkness and destruction. A curse is upon the land for all workers of darkness, and destruction will come upon them when they are fully ripe. I desire that this people may not be destroyed. Keep these secret plans from the people, revealing only their wickedness, murders, and abominations.

Teach the people to abhor such evils, and make it known that these people were destroyed because of their wickedness. They murdered all the Lord's prophets who came among them to declare their iniquities. The blood of these murdered prophets cried unto the Lord for vengeance, and God's judgments came upon these workers of darkness and secret combinations. Cursed be the land forever to those workers of darkness, even unto destruction, unless they repent before they are fully ripe.

Now, my son, remember my words. Do not trust those secret plans with this people, but teach them to hate sin and iniquity forever. Preach repentance and faith in the Lord Jesus Christ. Teach them

to be humble, meek, and lowly in heart, to withstand every temptation of the devil with their faith in the Lord Jesus Christ. Teach them never to grow weary of good works, and to be meek and lowly in heart. Such individuals will find rest to their souls.

O, my son, remember and learn wisdom in your youth. Keep the commandments of God, cry unto God for support in all your doings, and let all your actions be unto the Lord. Wherever you go, let it be in the Lord. Direct all your thoughts to the Lord, and let the affections of your heart be placed upon the Lord forever. Seek counsel from the Lord in all your doings, and He will guide you for good. When you lie down at night, do so unto the Lord, that He may watch over you as you sleep. When you rise in the morning, let your heart be full of thanks to God. If you do these things, you will be lifted up at the last day.

Now, my son, I have something to say about the object our fathers called a ball or director—our fathers called it Liahona, which is interpreted as a compass. The Lord prepared it. No man could replicate such a curious workmanship. It was designed to show our fathers the course to travel in the wilderness. It worked according to their faith in God. If they had faith that God could make the spindles point the way, it was done. They experienced this miracle and many others daily, wrought by the power of God. However, because these miracles were worked through small means, they were deemed marvelous by our fathers. When they became slothful and forgot to exercise their faith and diligence, the miracles ceased, and they did not progress in their journey. They tarried in the wilderness, deviating from a direct course, and suffered hunger and thirst due to their transgressions.

Now, my son, understand that these things have a spiritual significance. Just as our fathers' slothfulness regarding the compass hindered their prosperity, the same applies to spiritual matters. It is as easy to heed the word of Christ, which points to a straight course to eternal bliss, as it was for our fathers to heed the compass pointing to *The Promised Land*. The principle holds true: Just as the compass brought our fathers to *The Promised Land*, following the words of Christ will lead us beyond this vale of sorrow to a far better land of promise.

Do not be slothful because the way is easy, as it was for our fathers. The way is prepared, and if we look, we may live forever.

Now, my son, take care of these sacred things, look to God, and live. Go to this people and declare the word, and be sober. Farewell, my son.

The commandments of Alma to his son Shiblon. Chapter 38.

Chapter Thirty-eight.

Shiblon, my son, attend to my words, for I tell you, just as I conveyed to Helaman, that by observing God's commandments, you will thrive in the land. Conversely, neglecting His commandments will result in being severed from His presence.

Now, my son, I am confident that I will find great joy in you due to your steadfastness and faithfulness to God. As you have initiated your youth in seeking the Lord your God, I hope you will persist in obeying His commandments. Blessed is the one who endures to the end. I declare to you, my son, that I have already experienced immense joy in you because of your faithfulness, diligence, patience, and endurance among the people of the Zoramites. I am aware that you were in bondage and even stoned for proclaiming the word. Yet, you bore all these trials with patience because the Lord was with you, and now you know that the Lord delivered you.

Now, my son Shiblon, remember that putting your trust in God will deliver you from trials, troubles, and afflictions. You will be lifted up on the last day.

Understand, my son, that I don't claim this knowledge for myself. It is the Spirit of God within me that reveals these things. If I were not born of God, I would not have this understanding. In His great mercy, the Lord sent His angel to instruct me to cease the work of destruction among His people. I have seen an angel face to face, whose voice was like thunder, shaking the entire earth. I endured three days and nights of bitter pain and soul anguish until I cried out to the Lord Jesus Christ for mercy and received remission of my sins. I found peace in Him.

My son, I share this with you so that you may gain wisdom, understanding that there is no other way for man to be saved except through Christ. He is the life and light of the world, the embodiment of truth and righteousness.

Now that you have begun teaching the word, continue to do so diligently and temperately. Guard against pride and boasting in your wisdom or strength. Be bold, but not overbearing. Control your passions, filling yourself with love, and avoid idleness. Do not pray like the Zoramites, seeking to be heard and praised by men. Instead, humbly acknowledge your unworthiness before God and seek His mercy. Do not say: O God, I thank thee that we are better than our brethren, but rather: O Lord, forgive my unworthiness and remember my brethren in mercy. May the Lord bless your soul and welcome you into His kingdom on the last day in peace.

Go now, my son, and teach the word to this people. Be sober. Farewell, my son.

The commandments of Alma to his son Corianton. (Chapters 39-42)

Chapter Thirty-nine.

Now, my son, I have more to convey to you than what I shared with your brother. Have you not observed your brother's steadfastness, faithfulness, and diligence in keeping God's commandments? Has he not set a commendable example for you? Unlike your brother, you did not pay as much attention to my words among the people of the Zoramites. This is my concern: you boasted in your strength and wisdom. And that's not all, my son. You did something that deeply troubled me—you abandoned the ministry and went to the land of Siron on the borders of the Lamanites, pursuing the harlot Isabel. Yes, she managed to captivate many hearts, but that was no justification for you, my son. You should have attended to the ministry entrusted to you.

Do you not realize, my son, that these actions are abominable in the sight of the Lord? They are the most detestable sins, second only to shedding innocent blood or denying the Holy Ghost. Behold, denying the Holy Ghost, once it has had a place in you, is an unpardonable sin. Also, whoever murders with knowledge of God's light does not find forgiveness easily. Yes, I tell you, my son, it is not easy for them to obtain forgiveness.

I wish to God, my son, that you had not committed such a grave crime. I would not dwell on your transgressions to torment your soul if it were not for your benefit. However, you cannot conceal your crimes from God, and unless you repent, they will stand as a testimony against you on the last day. Now, my son, I urge you to repent, forsake your sins, and resist the allure of your desires. Refrain

from these things, for without doing so, you cannot inherit the kingdom of God. Remember and commit yourself to abstaining from these things.

I command you to seek counsel from your elder brothers in your pursuits. You are in your youth and need the nourishment of your brothers. Heed their advice. Do not allow yourself to be led astray by vain or foolish things, and do not let the devil entice your heart back to those wicked harlots. Consider, my son, the great iniquity you brought upon the Zoramites. They refused to believe my words when they saw your behavior.

Now, the Spirit of the Lord commands me: In the fear of God, refrain from your iniquities; command your children to do good, lest they lead many people's hearts to destruction. Turn to the Lord with all your mind, might, and strength. Lead no more hearts astray into wickedness; instead, return to them, acknowledge your faults, and the wrong you have done. Do not seek after riches or the empty things of this world, for you cannot take them with you.

And now, my son, let me share something about the coming of Christ. Indeed, he is the one who will come to take away the sins of the world and declare glad tidings of salvation to his people. This was the ministry to which you were called—to proclaim these glad tidings to prepare the minds of the people, so that salvation might come to them, and they may prepare their children's minds to receive the word at his coming.

I will ease your mind on this subject. You may wonder why these things are known so long beforehand. I tell you, is not a soul at this time as precious to God as a soul will be at the time of his coming? Is it not necessary that the plan of redemption be made known to this people, as well as to their children? Is it not as easy for the Lord to send his angel to declare these glad tidings to us now as it will be to our children or after the time of his coming?

Chapter Forty.

Now, my son, I have more to share with you, as I sense that your mind is troubled by thoughts about the resurrection of the dead. Listen, I want to clarify that the resurrection—putting on immortality, shedding corruption for incorruption—will only happen after the arrival of Christ. Christ is the one who will bring about the resurrection, though it hasn't occurred yet.

I'll reveal a mystery to you; there are many mysteries known only to God. But I'll share one thing I've earnestly inquired of God about—the resurrection. There's an appointed time for everyone to rise from the dead. The specific time is unknown, only God is aware of it. Whether there will be one, two, or three instances of resurrection doesn't matter; God knows all. What matters is that there's an appointed time for all to rise from the dead.

There must be a gap between death and resurrection. Now, what happens to souls between death and the appointed resurrection time is what I've diligently sought to understand. Whether there's more than one appointed time for resurrection doesn't matter, as not everyone dies simultaneously. All is one day with God, and time is only measured for humans. Men have an appointed time to rise from the dead, with a space between death and resurrection.

I've diligently inquired of the Lord about what happens during this time, and this is what I know. When the time comes for everyone to rise, they'll realize that God knows all the appointed times for humanity. Regarding the state of the soul between death and resurrection, an angel has revealed to me that the spirits of all, good or evil, are taken to God upon leaving the mortal body. The spirits of the righteous enter a state of happiness called paradise, free from troubles, cares, and sorrows.

On the other hand, the spirits of the wicked, who have chosen evil, are cast into outer darkness, experiencing weeping and gnashing of teeth due to their iniquity. This remains the state for both the wicked and the righteous until the time of their resurrection.

Some have considered this state of the soul before the resurrection as a first resurrection, raising the spirit and determining their happiness or misery. It has been mentioned that there is a first resurrection, including all from the days of Adam to the resurrection of Christ. We don't think this first resurrection refers to the resurrection of souls and their assignment to happiness or misery; it means the reunification of the soul with the body. It's not certain whether the souls and bodies mentioned will be reunited all at once, but what matters is that they will all come forth before the resurrection of those who die after Christ's resurrection.

I don't assert that their resurrection happens precisely at Christ's resurrection, but I believe the souls and bodies of the righteous are reunited around that time. Whether it's at Christ's resurrection or afterward isn't certain, but what I can say is that there's a space between death and the resurrection of the body, with the soul experiencing happiness or misery until the appointed time when the dead will stand before God and be judged.

This process leads to the restoration of things foretold by the prophets. The soul is restored to the body, and every part is brought back to its proper and perfect form. This restoration, as spoken by the prophets, ensures that not even a hair is lost.

My son, this is the restoration prophesied by the prophets. The righteous will then shine forth in the kingdom of God. However, a dreadful fate awaits the wicked; they die in relation to righteousness, as no unclean thing can inherit God's kingdom. They are cast out and must endure the consequences of their evil deeds, drinking from a bitter cup.

Chapter Forty-one.

Now, my son, I wish to address the topic of restoration mentioned earlier. Some individuals have misinterpreted the scriptures, leading them astray. I sense that you, too, have concerns about this matter. However, fear not, for I shall clarify it for you. Let me emphasize, my son, that the plan of restoration aligns with the justice of God. It is necessary for all things to return to their rightful order. According to the power and resurrection of Christ, it is just that the soul of man be reunited with its body, and each part of the body be restored to its original state. The justice of God requires that individuals be judged based on their deeds. Those who performed good works in this life, with righteous desires, will be restored to goodness in the last day. Conversely, those with evil deeds will face restoration to their evil deeds. Everything will be restored to its proper order—mortality to immortality, corruption to incorruption. They will either inherit the kingdom of God in endless happiness or the kingdom of the devil in endless misery, based on their choices. Each individual will be raised to happiness or evil according to their desires. If one desired evil throughout their life, they will receive the corresponding reward when the night comes. Conversely, if one repented of their sins and sought righteousness until the end, they will be rewarded with righteousness. These are the redeemed of the Lord, those delivered from the endless night of darkness. They stand or fall based on their own choices, to do good or evil.

The decrees of God are unalterable, providing a prepared way for anyone who chooses to walk in it and be saved. My son, do not risk further offenses against God on doctrinal points where you have previously risked to commit sin. Do not assume that the mention of restoration implies a return from sin to happiness. Wickedness was never happiness, I tell you.

All individuals in a natural or carnal state are in bitterness and iniquity, separated from God and contrary to the nature of happiness. Consider, does restoration mean taking something from a natural state and placing it in an unnatural or opposite state? No, my son, that is not the case. Restoration means returning evil for evil, carnal for carnal, devilish for devilish—rewarding good for good, righteous for righteous, just for just, and merciful for merciful. Therefore, be merciful to your brethren, act justly, judge righteously, and continually do good. By doing so, you shall receive mercy, justice, righteous judgment, and good as your reward. Remember, what you send out shall return and be restored to you. Hence, the concept of restoration more strongly condemns the sinner and does not justify them at all.

Chapter Forty-two.

And now, my son, I sense that there is another concern troubling your mind, something you find difficult to grasp—specifically, the justice of God in punishing sinners. You seem to question the fairness of consigning a sinner to a state of misery. Allow me to clarify this matter for you, my son. After the Lord God expelled our first parents from the Garden of Eden to cultivate the land, He placed cherubim and a flaming sword at the east end of the garden to guard the tree of life. As we know, man had acquired knowledge of good and evil. To prevent him from extending his hand to partake of the tree of life and living forever, the Lord God stationed cherubim and the flaming sword to prohibit access to the fruit.

Thus, there was a period granted to man for repentance—a probationary time, an opportunity to repent and serve God. If Adam had immediately reached for the tree of life, he would have lived forever, rendering repentance impossible. The word of God would have been null, and the grand plan of salvation thwarted. However, it was appointed for man to experience death. As they were cut off from the tree of life, they were likewise cut off from the face of the earth, becoming lost forever—fallen man.

Consequently, our first parents were severed both temporally and spiritually from the presence of the Lord, allowing them to follow their own will. It was not advisable to reclaim man from this temporal death, as it would disrupt the overarching plan of happiness. Since the soul could not die, and the fall had induced spiritual death, cutting them off from the Lord's presence, it was necessary to reclaim mankind from this spiritual death. Thus, as they had become inherently carnal, sensual, and devilish, this probationary state became a preparatory phase for them.

Remember, my son, without the plan of redemption, the souls of the deceased would be miserable, cut off from the Lord's presence. There was no means to lift men from this fallen state due to their disobedience. Consequently, the plan of redemption could only be enacted under the condition of repentance during this probationary or preparatory state. Without these conditions, mercy could not happen, except it destroys the work of justice. Destroying the works of justice would imply that God ceases to be God.

Thus, all mankind found themselves fallen, within the grip of the justice of God, condemned to be cut off from His presence forever. The plan of mercy could only be realized through an atonement. God Himself atones for the sins of the world to bring about mercy, appeasing the demands of justice and allowing God to be both perfectly just and merciful.

Repentance could only exist with a punishment, eternal as the life of the soul. This punishment was set in opposition to the eternal plan of happiness. How could a man repent without sinning? How could he sin without a law? How could there be a law without a punishment? A punishment and a just

law were established, leading to remorse of conscience for man. If there were no law against murder, would a man fear death for committing murder? Without a law against sin, men would not fear to sin. Without a law, justice and mercy would have no claim, as there would be no basis for accountability. However, a law was given, a punishment set, and repentance granted. Mercy claims the repentant, while justice claims the creature and enforces the law. Otherwise, the works of justice would be nullified, and God would cease to be God.

But God remains God, and mercy embraces the penitent. The atonement leads to the resurrection of the dead, returning men to the presence of God. They are thus restored for judgment based on their works, according to the law and justice. Justice upholds its demands, and mercy claims its own, saving only the truly penitent. Do you think mercy can rob justice? I tell you, no, not at all. If so, God would cease to be God. Thus, God fulfills His great and eternal purposes prepared since the foundation of the world. This brings about the salvation and redemption of men, as well as their destruction and misery.

Therefore, my son, whoever is willing may freely come and partake of the waters of life. Those who choose not to come are not compelled, but in the last day, they shall be restored according to their deeds. If one desires to do evil and does not repent, evil shall be done to him, in accordance with God's restoration.

Now, my son, I urge you not to let these matters trouble you any longer. Let your sins trouble you with the kind of trouble that leads you to repentance. Do not deny the justice of God, my son. Do not try to excuse yourself even in the smallest way because of your sins. Instead, let the justice of God, His mercy, and His long-suffering have full sway in your heart, bringing you to humility.

And now, my son, God has called you to preach the word to this people. Go forth with truth and soberness, bringing souls to repentance so that the great plan of mercy may have claim upon them. May God grant you according to my words. Amen.

Chapter Forty-three.

And now, the sons of Alma ventured among the people, proclaiming the word. Alma himself, unable to rest, also joined in this effort. We won't delve further into their preaching, except to say that they conveyed the word and the truth with the spirit of prophecy and revelation, adhering to the holy order of God that had called them.

Let us return to the account of the wars between the Nephites and Lamanites in the eighteenth year of the judges. The Zoramites had become Lamanites, and at the beginning of the eighteenth year, the Nephites observed the impending threat, as the Lamanites were advancing. Hence, they prepared for war, assembling their armies in the land of Jershon. The Lamanites, numbering in the thousands, entered the land of Antionum, the Zoramites' territory, led by a man named Zerahemnah.

Due to the Amalekites' more wicked and murderous disposition, Zerahemnah appointed chief captains over the Lamanites, all of whom were Amalekites and Zoramites. Zerahemnah's strategy aimed to fuel the Lamanites' hatred towards the Nephites, intending to subject them to achieve his designs. His ultimate goal was to incite the Lamanites to anger against the Nephites, gaining power over both groups and placing the Nephites in bondage.

The Nephites, however, sought to defend their lands, houses, wives, children, rights, privileges, and liberty, allowing them to worship God as they desired. They understood that falling into the hands of the Lamanites would result in the destruction of those who worshipped God in spirit and truth. Aware of the intense Lamanite hostility towards the Anti-Nephi-Lehi people, who had made a

covenant not to take up arms, the Nephites, to prevent their destruction, granted them lands as an inheritance. The people of Ammon generously contributed a significant portion of their substance to support the Nephite armies, forcing the Nephites to stand alone against the Lamanites. The adversaries included the descendants of the priests of Noah, as numerous as the Nephites, leading to intense conflict and bloodshed.

The Nephites faced their brethren, contending against a formidable coalition of Lamanites, Amalekites, Zoramites, and the descendants of Noah's priests. As the Lamanite armies gathered in the land of Antionum, the Nephites prepared to confront them in the land of Jershon.

Moroni, appointed chief captain at the age of twenty-five, assumed command over all Nephite armies, meeting the Lamanites in Jershon. Moroni took charge of the Nephite armies, equipped with swords, cimeters, and various weapons of war.

Upon seeing the well-prepared Nephites with their breastplates, arm-shields, and head-plates, the Lamanites, lacking similar protection, became fearful. The Zoramite and Amalekite warriors, though not as well-equipped, did have minimal protection, contrasting with the largely naked Lamanites. Despite their numerical advantage, the Lamanites were hesitant to face the Nephites in Jershon due to the superior armor.

Fearing exposure to the Nephite weapons, the Lamanites decided to depart from the land of Antionum, taking a circuitous route through the wilderness towards Manti.

Moroni, anticipating their movements, sent spies to watch their camp. He also dispatched messengers to Alma, seeking guidance on where the Nephite armies should defend themselves against the Lamanites. Alma, receiving inspiration, informed Moroni that the Lamanites were circling through the wilderness to reach Manti and launch an attack.

Moroni, leaving a part of his army in Jershon, led the remaining forces to Manti to intercept the Lamanites. The people of Moroni were motivated by a righteous cause—defending their homes, liberties, wives, children, and their right to worship freely. Moroni strategically positioned his army in the valley near the river Sidon on the west side, concealing them while spies monitored the Lamanites. As Moroni expected, the Lamanites, with a more significant numerical advantage, moved towards the valley.

Witnessing the ferocity and anger of the Lamanites, some of Moroni's soldiers were about to retreat. However, Moroni inspired them, focusing on thoughts of their homes, liberty, and freedom from bondage. Turning upon the Lamanites, Moroni's army cried to the Lord for liberty and freedom from bondage. In that moment of fervent prayer, the Nephites stood against the Lamanites with increased strength. The Lamanites, feeling the divine opposition, began to flee towards the river Sidon. Moroni and his army met the Lamanites on the other side of the river Sidon, engaging them in battle.

The Lamanites fled again towards Manti, encountering the armies of Moroni once more. In this encounter, the Lamanites fought with unprecedented strength and courage, inspired by the Zoramites, Amalekites, and their leader Zerahemnah. Witnessing the Lamanites' terror, Moroni commanded his men to cease shedding blood. The Lamanites, having passed the hill Riplah and entered the valley, faced an unexpected attack from Lehi's army on the east, while Moroni's forces engaged them from the west.

The Lamanites, confronted from the rear by Lehi's army, turned to contend with them. The ensuing battle resulted in significant casualties, with the Nephites' superior weaponry proving deadly to the largely naked Lamanites. While the Nephites suffered occasional losses, their protective armor mitigated the impact of Lamanite attacks.

Frightened by the heavy destruction, the Lamanites began to flee towards the river Sidon. Lehi pursued the retreating Lamanites, driving them into the waters of Sidon and preventing their crossing. Simultaneously, Moroni and his army met the Lamanites on the other side of the river Sidon, initiating another round of combat. The Lamanites, fighting with exceptional intensity, retreated towards Manti, facing Moroni's forces once again.

The Nephites, inspired by a just cause, defended their homes, families, lands, and religious rights against the fierce Lamanite opposition. Despite the Lamanites fighting like dragons and inflicting casualties on the Nephites, Moroni's army stood firm. The Nephites, fighting for their homes, liberty, and religious freedom, proved resilient against the powerful onslaught.

When Moroni's soldiers witnessed the fierceness of the Lamanites and were about to shrink away, Moroni inspired them to focus on their lands, liberty, and freedom. Turning upon the Lamanites, the Nephites cried to the Lord for their liberty and freedom from bondage. In that moment of collective prayer, the Lamanites began to flee before the Nephites.

Despite being outnumbered, the Nephites, empowered by their collective plea for freedom, gained the upper hand. The Lamanites, driven to the waters of Sidon, were encircled by the Nephite armies. Moroni strategically placed his armies on both sides of the river, encircling the Lamanites in the valley upon the bank of the river Sidon. Witnessing the Nephite armies surrounding them, the Lamanites were struck with terror.

Moroni, observing their fear, commanded his men to stop shedding blood.

Chapter Forty-four.

They ceased their advance and took a step back. Moroni addressed Zerahemnah, expressing that they did not seek bloodshed. Although Zerahemnah was in their hands, Moroni emphasized that they had no intention of killing him. The Nephites had not entered the battle to shed blood for power or subject anyone to bondage. The cause of the conflict was the Lamanites' anger toward the Nephites due to religious differences. Moroni pointed out that the Lord was with them, delivering Zerahemnah into their hands. The reason behind this divine intervention, Moroni asserted, was their religious faith in Christ, which the Lamanites could not destroy. Moroni highlighted the Nephites' true faith in God, emphasizing that God would support and preserve them as long as they remained faithful and did not transgress or deny their faith.

Moroni commanded Zerahemnah, invoking the name of the all-powerful God, to surrender their weapons of war. Moroni cited their faith, religion, rites of worship, church, sacred support for their families, liberty, lands, country, and commitment to the word of God as reasons for the Lamanites to comply. Moroni added that, beyond these reasons, he appealed to the Lamanites' desires for life. He offered a peaceful resolution: if they handed over their weapons, their lives would be spared, and they could depart without facing further hostilities. Warning of the consequences if they refused, Moroni declared that if the Lamanites did not comply, they would face the Nephite armies in battle, with the potential outcome of either their extinction or subjugation.

Responding to Moroni's words, Zerahemnah reluctantly surrendered his sword, cimeter, and bow, expressing his unwillingness to take an oath that he knew he and his people would break. Zerahemnah, not sharing the Nephites' faith, attributed their success to cunning rather than divine intervention. He believed it was the Nephites' armor that had preserved them.

Moroni returned the weapons to Zerahemnah, declaring an end to the conflict. However, Moroni insisted that they could not depart without an oath promising not to return to wage war against

the Nephites. Moroni warned that if they did not take the oath, the Nephites would spill their blood, holding them accountable to the conditions he had proposed.

Infuriated by Moroni's conditions, Zerahemnah attempted to attack Moroni, but a Nephite soldier intervened, breaking Zerahemnah's sword and removing his scalp. Zerahemnah retreated to his soldiers. A Nephite soldier took Zerahemnah's scalp, placing it on the tip of his sword, proclaiming that the Lamanites would suffer a similar fate unless they surrendered their weapons and agreed to a covenant of peace. Struck with fear, many Lamanites threw down their weapons and entered into a covenant of peace. Those who made the covenant were allowed to depart into the wilderness.

Despite the concessions, Zerahemnah stirred up the remaining Lamanite soldiers to greater anger and resistance against the Nephites.

Angered by the stubbornness of the Lamanites, Moroni ordered his people to attack and slay them. The battle ensued, with the Nephites' superior weaponry proving devastating against the exposed skin and heads of the Lamanites. The Nephites, wielding sharp swords, inflicted significant casualties on the Lamanites, who fiercely contested with their swords and strength. The prophecy of a Nephite soldier about the Lamanites being swept down before the swords of the Nephites began to be fulfilled. Seeing their impending destruction, Zerahemnah pleaded with Moroni to spare their lives, promising to covenant that they would never again wage war against the Nephites.

Moroni, moved by Zerahemnah's plea, ordered a cessation of the deadly conflict. The Nephites collected the weapons of war from the Lamanites, who, after entering into a covenant of peace, were allowed to depart into the wilderness.

The exact number of casualties was too great to be counted, with both Nephites and Lamanites suffering exceedingly. The dead were cast into the waters of Sidon, and their bodies were buried in the depths of the sea.

The Nephite armies, under Moroni's command, returned to their homes and lands.

Thus, the eighteenth year of the reign of the judges over the people of Nephi concluded, marking the end of Alma's record written on the plates of Nephi.

The experiences of the Nephite people, including their
conflicts and internal divisions during the time of Helaman.
The information is derived from Helaman's own record,
meticulously maintained during his lifetime. Chapters 45-62.

Chapter Forty-five.

The people of Nephi were filled with great joy as the Lord once again delivered them from their enemies. In gratitude, they engaged in fervent fasting, prayer, and worship with overwhelming joy.

In the nineteenth year of the judges' rule over the Nephite people, Alma approached his son Helaman. Alma inquired if Helaman believed in the words he had previously spoken regarding the preserved records. Helaman affirmed his belief, stating that he accepted Alma's teachings. Alma further questioned Helaman, asking if he believed in Jesus Christ's forthcoming appearance. Helaman declared his faith in all the words spoken by Alma. Alma then asked if Helaman was committed to keeping his

commandments. Helaman wholeheartedly pledged to observe Alma's commandments. Alma blessed Helaman, expressing that the Lord would prosper him in the land.

However, Alma had a prophetic message for Helaman, instructing him not to reveal it immediately but to record Alma's words. Alma foresaw that, in four hundred years from the time Jesus Christ manifested Himself, the Nephites would diminish in belief, leading to wars, pestilences, famines, and bloodshed. Eventually, the Nephite people would face extinction due to their decline into darkness and iniquity. This calamity would result from their dwindling belief despite receiving great light and knowledge, with the iniquity surfacing by the fourth generation after Christ's manifestation. The prophecy indicated that, during this great and dreadful day, those descended from the Nephites would no longer be counted among them. The survivors, except for a few disciples, would become Lamanites and face extinction due to their iniquity.

After delivering this prophecy, Alma blessed Helaman and his other sons and extended a blessing to the earth for the sake of the righteous. Alma emphasized that the land would be cursed and face destruction for all nations, kindreds, tongues, and peoples engaged in wickedness when fully ripe.

Following these pronouncements, Alma blessed the church and all those who remained steadfast in their faith. Afterward, Alma left the land of Zarahemla, possibly heading to the land of Melek. His fate remained unknown, as there were no reports of his death or burial.

As the nineteenth year of the judges began, Helaman went among the people to proclaim the word. Due to the wars and internal strife, there was a need to reestablish the church and implement regulations throughout the land.

Helaman and his brethren appointed priests and teachers in every city, aiming to revive the church in all Nephite-possessed territories. Amid these efforts, a dissension arose among the people. Despite Helaman's counsel, some grew proud due to their immense wealth, disregarding the call to walk uprightly before God.

Chapter Forty-six.

It happened that those who refused to heed the words of Helaman and his brethren gathered against their own kin. Consequently, they became extremely angry to the point of being determined to kill them.

The leader of those who harbored resentment against their brethren was a large and robust man named Amalickiah. Amalickiah coveted kingship, and those who were indignant also desired him as their king. The majority among them were the lower judges of the land, seeking power. Influenced by Amalickiah's flattery, they believed that supporting him and making him their king would grant them rulership over the people. Despite the efforts of Helaman and his brethren in preaching and caring for the church as high priests, Amalickiah led them into dissension. Many in the church believed Amalickiah's flattering words, causing dissent, and making the affairs of the people of Nephi precarious, despite their recent victory over the Lamanites.

This illustrates how quickly people forget the Lord and succumb to iniquity, being easily led astray by the evil one. The wickedness of one cunning man, like Amalickiah, can have a significant impact on the people. Amalickiah's deceitful tactics led many to wickedness, endangering the church of God and the foundation of liberty granted by God.

When Moroni, the chief commander of the Nephite armies, learned of these dissensions, he became angry with Amalickiah. Moroni expressed his anger by tearing his coat, using a piece to write about their allegiance to God, religion, freedom, peace, wives, and children, and this became: The Title

of Liberty. Moroni prayed fervently for God's blessings on liberty as long as there were Christians remaining in the land. True believers in Christ gladly took on the name of Christians, despite the dissenters. Moroni prayed for the cause of Christians and the freedom of the land.

After pouring out his soul to God, Moroni named the entire land a chosen land of liberty, expressing confidence that God would not let them be destroyed unless it was due to their own transgressions. Moroni went among the people, waving The Title of Liberty, and inviting those willing to defend their rights and religion to enter into a covenant. He believed that if they transgressed, they would be destroyed, just as their brethren in the north had been.

When Moroni proclaimed these words, the people came together, pledging their allegiance by rending their garments as a covenant. Moroni urged those willing to maintain The Title of Liberty to come forth and make a covenant to preserve their rights and religion. The people willingly entered into this covenant, expressing their commitment not to forsake the Lord.

Moroni reminded them of their heritage as a remnant of the seed of Jacob and Joseph, emphasizing the importance of keeping the commandments. He warned that failure to do so could lead to their garments being rent by their brethren, resulting in imprisonment, slavery, or death. Moroni recalled the preservation of Joseph's coat and the prophecy that a remnant of Joseph's seed would be preserved by God. Despite sorrow, Jacob found joy in the part of Joseph's seed that would be taken unto God.

Moroni emphasized the importance of remembering Jacob's words and standing fast in the faith of Christ. He pondered whether the dissenters might be the remnant of Joseph's seed that would perish.

Moroni gathered the people who desired to maintain their liberty and stood against the Amalickiahites. Amalickiah, seeing Moroni's larger army and his own people's doubt, fled to the land of Nephi with a few followers.

Moroni decided to prevent the Lamanites from gaining strength by cutting off the Amalickiahites. He led his army into the wilderness to intercept Amalickiah and prevent him from stirring up the Lamanites against them. Moroni executed his plan, marching into the wilderness and confronting the armies of Amalickiah. Amalickiah fled with a small group, while the rest were delivered into Moroni's hands and brought back to Zarahemla.

Moroni, appointed by the chief judges and the voice of the people, had authority over the Nephite armies. Those Amalickiahites who refused to support freedom and maintain a free government were put to death, though there were few dissenters. Moroni hoisted The Title of Liberty on every tower in Nephite-occupied land, establishing this standard of freedom. Peace was restored in the land, maintained until nearly the end of the nineteenth year of the judges' reign.

Helaman and the high priests ensured order in the church, enjoying four years of peace and rejoicing. Many died with the firm belief that their souls were redeemed by the Lord Jesus Christ, leaving the world rejoicing. Some died of fevers, less frequent due to the excellent qualities of plants and roots prepared by God. Many died of old age, finding happiness in Christ. Those who died in faith went to the afterlife rejoicing.

Chapter Forty-seven.

Now, let us revisit the account of Amalickiah and his followers in the wilderness. He had taken those who accompanied him and ventured into the land of Nephi among the Lamanites. His influence stirred up anger among the Lamanites against the Nephites to the extent that the Lamanite

king issued a proclamation throughout his realm, urging his people to gather for battle against the Nephites. Upon receiving the proclamation, the Lamanites were greatly afraid. They feared displeasing the king, yet they also dreaded facing the Nephites in battle and risking their lives. Consequently, a significant portion of them refused to obey the king's commandments.

The king, angered by their disobedience, entrusted Amalickiah with the obedient faction of his army. He instructed Amalickiah to compel them to take up arms. Amalickiah, being a cunning and devious individual with a sinister agenda, harbored the desire to overthrow the Lamanite king. He succeeded in gaining command over those Lamanites who supported the king, and he actively sought to win the favor of those who resisted obedience.

He moved to a location called Onidah, where the fleeing Lamanites had gathered in anticipation of a defensive stand. These Lamanites had appointed a leader and were resolute in their decision not to be coerced into fighting against the Nephites.

They assembled on the mount called Antipas, preparing for battle. Amalickiah, however, did not intend to engage them in battle according to the king's orders. Instead, he aimed to ingratiate himself with the Lamanite armies, positioning himself as their leader and ultimately dethroning the king.

Setting up his camp in the valley near mount Antipas, Amalickiah, under the cover of night, sent a secret message to Lehonti, the leader on the mount, expressing his desire to speak with him. Lehonti, wary of descending the mount, resisted Amalickiah's invitations multiple times. Failing to persuade Lehonti to come down, Amalickiah ascended the mount himself, approaching Lehonti's camp. He persisted in his attempts to communicate.

Despite Lehonti's refusal, Amalickiah, undeterred, continued his efforts, sending messages multiple times. Unable to convince Lehonti to come down, Amalickiah drew near to Lehonti's camp, and made another appeal.

In a strategic move, Amalickiah proposed that Lehonti bring his army down in the night and surround the disobedient faction, promising to deliver them into Lehonti's hands. In return, Amalickiah sought to be appointed as the second leader of the entire Lamanite army.

Lehonti complied, and his forces surrounded Amalickiah's followers while they slept. Before they could awaken at dawn, they found themselves encircled by Lehonti's armies. Amalickiah's followers pleaded with him to allow them to join their brethren to avoid destruction—a request that played into Amalickiah's hands. Contrary to the king's commands, Amalickiah allowed his men to be released, achieving his goal of gaining favor and undermining the king's authority.

In Lamanite custom, if the chief leader was killed, the second leader would assume command. Amalickiah, wanting to eliminate Lehonti as a potential rival, had his servant administer lethal poison to Lehonti. With Lehonti dead, the Lamanites appointed Amalickiah as their leader and chief commander.

Amalickiah, having achieved his objectives, led his armies to the land of Nephi, specifically the chief city of Nephi. The Lamanite king, anticipating Amalickiah's success, went out to meet him with his guards, expecting victory over the Nephites. However, Amalickiah, in a deceitful move, sent his servants to greet the king, feigning respect and bowing before him. As a customary gesture of peace, the king extended his hand to raise them. Taking advantage of this moment, Amalickiah's servant stabbed the king, causing him to fall.

The king's servants fled, and Amalickiah's servants falsely accused them of the regicide. Amalickiah, feigning anger, commanded his armies to investigate. Upon finding the king dead, he

called for the pursuit and slaughter of the alleged perpetrators. Those loyal to the king pursued the fleeing servants, unknowingly playing into Amalickiah's hands. The ploy worked, and by his deceit, Amalickiah gained the support of the people. The fleeing servants sought refuge in the wilderness, ultimately joining the people of Ammon in the land of Zarahemla. The pursuing army returned, having failed to capture the fleeing servants, further solidifying Amalickiah's hold on the people through deception.

The next day, Amalickiah and his armies entered the city of Nephi, seizing control. Upon hearing of the king's supposed demise, the queen, informed by Amalickiah's embassy, sent a message requesting mercy for the city's inhabitants. She also asked Amalickiah to meet with her, accompanied by witnesses attesting to the king's death.

Amalickiah, taking the same servant responsible for the regicide, went to the queen with witnesses. They falsely testified that the king had been killed by his own servants who had fled, using their escape as evidence against them. The queen was thus deceived regarding the king's death.

Seeking to gain the queen's favor, Amalickiah married her, securing his fraudulent ascent to the throne.

Through cunning and the assistance of his deceitful servants, Amalickiah became the acknowledged king of all the Lamanites, comprising the Lamanites, Lemuelites, Ishmaelites, and Nephite dissenters from the time of Nephi until the present. Despite having received the same teachings as the Nephites, these dissenters, over time, became more hardened, impenitent, wild, wicked, and ferocious than the Lamanites. They abandoned their knowledge of the Lord, succumbing to the traditions of the Lamanites, indulging in indolence, and giving in to various immoral behaviors. In the process, they entirely forgot their God.

Chapter Forty-eight.

Once Amalickiah gained control of the kingdom, he immediately began to incite the hearts of the Lamanites against the Nephite people. He appointed individuals to speak to the Lamanites from their towers, rallying them against the Nephites. Amalickiah successfully fueled animosity among the Lamanites towards the Nephites. By the end of the nineteenth year of the judges' reign, he had become king of the Lamanites and sought dominion over the entire land, both Nephites and Lamanites. Amalickiah achieved his goal by hardening the hearts and clouding the minds of the Lamanites, inciting them to anger. This led to the gathering of a large army to wage war against the Nephites. Driven by the vast number of his people, Amalickiah was determined to overpower the Nephites and subject them to bondage. To accomplish his objectives, Amalickiah appointed chief captains among the Zoramites, who were familiar with the Nephites' strengths, locations, and the vulnerable points in their cities. These captains were entrusted with leading his armies. They set up camp and advanced toward the land of Zarahemla in the wilderness.

While Amalickiah schemed to gain power through deceit, Moroni, on the other hand, worked to prepare the people to remain faithful to the Lord. Moroni strengthened the Nephite armies, constructed small forts, and fortified the land with earthen banks and stone walls around cities and borders. Placing the majority of men in the weakest fortifications, Moroni fortified and secured the Nephite-occupied land. Moroni's preparations aimed to uphold the Nephites' freedom, land, families, and peace. He sought to ensure that they could live according to their faith, even defending what their enemies called the cause of Christians.

Moroni was a robust and wise man, averse to bloodshed. His joy lay in the liberty of his country and brethren, freeing them from bondage. His heart swelled with gratitude to God for the numerous blessings bestowed upon his people. He worked tirelessly for their welfare and safety. Moroni was steadfast in the faith of Christ and had sworn an oath to defend his people, their rights, country, and religion, even to the point of shedding his blood.

The Nephites were taught to defend themselves, using force if necessary, but never to initiate aggression. They believed that by keeping God's commandments, they would be prosperous and receive divine guidance in times of danger.

Moroni's faith was that by following God's commandments, the Lord would prosper and deliver them, not in a desire for bloodshed but in doing good and resisting iniquity. Moroni's exemplary character, if emulated by all, would have shaken the powers of hell, preventing the devil from influencing people's hearts. He was comparable to other righteous individuals like Ammon, the son of Mosiah, and Alma and his sons—men of God.

Helaman and his brethren were equally valuable to the people, preaching the word of God and baptizing those who heeded their message. Their efforts led to humility among the people, resulting in favor from the Lord and four years of freedom from wars and conflicts.

However, in the latter part of the nineteenth year, despite internal peace, they reluctantly faced conflict with their Lamanite brethren. Despite their reluctance, wars with the Lamanites persisted for many years. The Nephites hesitated to take up arms against the Lamanites, disliking the shedding of blood. Moreover, they regretted being the cause of their brethren's untimely deaths, who were unprepared to meet God. Yet, they couldn't allow their wives and children to be massacred by those who had once been their brethren but had joined the Lamanites in hostility against them. The Nephites couldn't bear the thought of their brethren rejoicing over Nephite blood as long as there were those who kept God's commandments. Their resolve stemmed from the Lord's promise that prosperity would accompany obedience to His commandments.

Chapter Forty-nine.

In the eleventh month of the nineteenth year, on the tenth day, the Lamanite armies were observed advancing towards the land of Ammonihah. The city had been reconstructed, and Moroni had stationed an army along its borders, fortifying their position with dirt barriers to shield themselves from Lamanite arrows and stones, as the adversaries fought using these weapons. Although I mentioned the city's reconstruction, it was only partially rebuilt. Due to the prior destruction by the Lamanites, they assumed it would be an easy target once again due to the city's iniquity. To their great disappointment, the Nephites had erected a high ridge of earth, preventing the Lamanites from effectively launching stones and arrows or approaching except through the designated entrance.

The chief Lamanite captains were astonished by the Nephite wisdom in preparing secure positions. The Lamanite leaders, relying on their numerical superiority, anticipated an easy victory. They equipped themselves with shields, breastplates, and thick garments, expecting to overpower or subjugate the Nephites. However, their expectations were shattered. The Nephites were prepared in a manner previously unknown among the descendants of Lehi, following Moroni's strategic instructions. The Lamanites, or Amalickiahites, were astounded by the Nephite war preparations.

King Amalickiah, had he led his army from the land of Nephi, might have provoked the Lamanites to attack Ammonihah. However, he cared little for his people's blood. Amalickiah did not

personally engage in battle, and his chief captains hesitated to attack Ammonihah, as Moroni had altered Nephite affairs, thwarting Lamanite plans.

Frustrated, the Lamanites retreated into the wilderness, heading towards the land of Noah, assuming it to be the next best target. Unaware of Moroni's fortified cities, they marched toward Noah with determination, pledging to destroy its people. Moroni had built secure forts around every city, unbeknownst to the Lamanites. They advanced towards the land of Noah, unaware of the Nephite defenses. Much to their surprise, the city of Noah, strengthened by Moroni, surpassed the fortifications of Ammonihah.

Moroni appointed Lehi as chief captain of the city, the same Lehi who had fought against the Lamanites in the valley east of the river Sidon. The Lamanites, discovering Lehi's leadership, were once again disappointed, fearing him greatly. Nevertheless, their chief captains, bound by an oath, prepared to attack.

The Lamanites could not breach the Nephite forts except through the entrance due to the high banks and deep ditches. The Nephites were prepared to repel any attempt, using stones and arrows. The Lamanite captains brought their armies to the entrance, attempting to breach Nephite defenses. However, they were repeatedly driven back, resulting in significant casualties.

Unable to enter through the pass, the Lamanites tried to dig down the earth banks for an alternative route, only to be thwarted by Nephite projectiles, leading to further casualties. The Nephites, with their strongest men wielding swords and slings, defended their security entrance, inflicting heavy losses on any Lamanite attempting to breach. The Lamanite captains persisted in their attacks, but the Nephites, well-prepared and resolute, repelled them, causing immense casualties.

Unable to overcome the Nephites by force, the Lamanites suffered losses in attempting to alter the terrain, with their dead and wounded bodies filling up the ditches. The Nephites had complete control over their enemies.

The Lamanites persisted in their attempts until all their chief captains were slain, and over a thousand Lamanites perished. Around fifty Nephites were wounded, mainly in their legs due to the Lamanite arrows, but none were killed. Witnessing their chief captains' demise, the Lamanites fled into the wilderness, returning to the land of Nephi to inform King Amalickiah of their defeat. Amalickiah, angered by his people's failure to subjugate the Nephites, cursed God, and Moroni, vowing to drink Moroni's blood.

On the contrary, the people of Nephi thanked the Lord for delivering them from their enemies through His unmatched power. Thus, the nineteenth year of the judges over the people of Nephi concluded.

Continuous peace and great prosperity prevailed among the Nephites due to their diligence in adhering to the word of God, declared by Helaman, Shiblon, Corianton, Ammon, and other ordained individuals. This peace endured as they followed the teachings of those baptized unto repentance and sent forth to preach among the people.

Chapter Fifty.

Moroni continued his preparations for war, ensuring the defense of his people against the Lamanites. In the early days of the twentieth year of the judges' reign, he initiated the digging of earth mounds around all Nephite cities. On top of these earth ridges, Moroni had timber structures erected to the height of a man encircling the cities. Picket frames were constructed on these timber structures, providing strong and tall defenses. Towers were raised to overlook the picket works, with

secure positions built on top to shield the defenders from Lamanite arrows and stones. They were well-prepared to cast stones from these positions, able to defeat anyone attempting to approach the city walls. Moroni established strongholds around every city in the land, fortifying against potential threats.

Moroni led his armies into the east wilderness, driving all Lamanites from that region back to their lands south of Zarahemla. The land of Nephi extended in a straight line from the east sea to the west. After clearing the Lamanites from the east wilderness, Moroni directed the inhabitants of Zarahemla and nearby lands to occupy the east wilderness up to the seashore. Armies were stationed on the southern borders with fortifications to secure the people from potential enemies. Moroni effectively eliminated Lamanite strongholds in the east and west, fortifying the boundary between Nephites and Lamanites, from the west sea to the head of the river Sidon. The Nephites possessed all the land northward, including the land northward of Bountiful. Seeking to neutralize Lamanite strength and power, Moroni, with growing armies, aimed to eliminate any threat to Nephite lands.

In this period, the Nephites laid the foundation for a city named Moroni, situated by the east sea and on the southern border with the Lamanites. Another city, Nephihah, had its foundation between Moroni and Aaron, connecting their borders. During the same year, they initiated the construction of several cities to the north, including the city of Lehi, situated by the seashore.

Thus, the twentieth year concluded.

In the prosperous circumstances of the twenty-first year of the judges, the people of Nephi thrived exceedingly, becoming rich, multiplying, and growing strong in the land. The Lord's dealings with His people were merciful and just, fulfilling His words to Lehi about blessings for obedience and consequences for disobedience. The promises of prosperity for those who kept the commandments and the warnings of being cut off in disobedience were realized among the people of Nephi.

Their contentions, quarrels, murders, plunderings, idolatry, whoredoms, and abominations brought wars and destruction upon them. Faithfulness to the Lord's commandments ensured deliverance, while the wicked faced bondage, death by the sword, or dwindling in unbelief among the Lamanites. The days of Moroni were marked by unprecedented happiness among the people, surpassing any time since the days of Nephi. The twenty-first year of the judges exemplified a period of great joy among the people of Nephi under Moroni's leadership.

The twenty-second year of the judges concluded in peace, as did the twenty-third year.

In the beginning of the twenty-fourth year of the judges, peace among the people of Nephi was disrupted by a dispute over the lands of Lehi and Morianton, adjacent territories along the seashore. The inhabitants of Morianton (ruled by a man of the same name) claimed a portion of the land of Lehi, sparking a heated contention between them. This disagreement escalated to the point where the people of Morianton took up arms with the intent to slay their brethren. The distressed people of Lehi sought refuge in the camp of Moroni, appealing for assistance, asserting their innocence in the matter.

Learning that the people of Lehi had sought shelter with Moroni, Morianton and his army feared retribution and decided to flee northward to a land with ample bodies of water. Morianton, driven by passion and anger, mistreated one of his maid servants, who fled to Moroni's camp and revealed all the details of the situation, including the plan to escape to the land northward.

This revelation prompted Moroni to take action to prevent the potentially lamentable consequences of Morianton's plan. The people of Moroni, fearing that Morianton might persuade the inhabitants of the land Bountiful to join them, thus gaining control of significant parts of the land, posed a threat to the liberty of the people of Nephi. Consequently, Moroni dispatched an army, along with their camp, to intercept Morianton and halt their northward flight. The confrontation occurred at

the borders of the land Desolation, precisely at the narrow pass leading by the sea into the land northward. Led by a man named Teancum, Moroni's army confronted the stubborn people of Morianton in battle. Despite Morianton's wicked influence and flattering words, Teancum succeeded in slaying Morianton, defeating his army, and taking them prisoner. The victorious army then returned to Moroni's camp, marking the end of the twenty-fourth year of the judges.

The people of Morianton were restored to their lands after pledging to maintain peace. A union between them and the people of Lehi ensued. In the same year that peace was restored to the people of Nephi, Nephihah, the second chief judge, passed away, having served with perfect uprightness before God. Nephihah had resisted Alma's request to possess sacred records, so Alma entrusted them to his son, Helaman. Nephihah's son, named Pahoran, assumed the role of chief judge and governor, taking an oath to judge righteously, maintain peace and freedom, uphold sacred privileges, and bring the wicked to justice. Pahoran commenced his reign at the end of the twenty-fourth year, overseeing the people of Nephi.

Chapter Fifty-one.

At the commencement of the twenty-fifth year of the judges' governance over the Nephite people, they successfully brokered a year of peace between the Lehi and Morianton factions regarding their lands. However, this tranquility proved fleeting as a dispute erupted concerning Chief Judge Pahoran, with some advocating for specific changes in the law. Pahoran adamantly refused, leading to a heated dispute, though it did not escalate to bloodshed. The faction pushing for legal amendments became known as king-men, aiming to reshape the legal system to establish a monarchy. Conversely, those supporting Pahoran, and the existing system adopted the name freemen, having sworn to uphold their rights and religious privileges through a free government.

The dispute found resolution through the voice of the people, favoring the freemen. Pahoran retained his position, bringing joy to his supporters and silencing the king-men, who were compelled to rally behind the cause of freedom.

Meanwhile, a critical juncture unfolded as Amalickiah incited the Lamanites against the Nephites, preparing for war and amassing soldiers. Amalickiah led the Lamanite forces into the land of Zarahemla in the twenty-fifth year of the judges, coinciding with the resolution of contentions over Chief Judge Pahoran.

Upon learning of the Lamanite threat, the king-men were pleased and refused to take up arms to defend their country due to their animosity towards Pahoran and the freemen. Moroni, witnessing the king-men's refusal, was infuriated by their stubbornness. He petitioned the governor, supported by the people's voice, seeking the power to compel the dissenters to defend their country or face death. Moroni's primary concern was to quell internal conflicts, acknowledging their destructive history.

The request was granted, and Moroni directed his army to confront the king-men, either compelling them to support liberty or dismantling their pride and nobility. The armies clashed, resulting in the defeat of the king-men, with four thousand dissenters losing their lives. Due to the urgency of the situation, leaders not slain were imprisoned.

The remainder of the dissenters chose to embrace the cause of liberty rather than face the sword, displaying The Title of Liberty in their cities and taking up arms for their country. Moroni effectively eradicated the known existence of the king-men, humbling them to fight for freedom like their brethren.

While Moroni endeavored to resolve internal conflicts and prepare for war against the Lamanites, Amalickiah successfully invaded Moroni's land by the seashore. The city of Moroni fell due to insufficient strength, and Amalickiah seized control of the city and its fortifications. Moroni's people fled to Nephihah, while the city of Lehi prepared for battle against the advancing Lamanites.

While Moroni worked to restore peace and order among his people, the Lamanites, under Amalickiah's cunning, captured numerous cities, fortifying them against the Nephites. Amalickiah prevented the Lamanites from directly attacking Nephihah, leaving defenders in each city.

Amalickiah continued capturing cities, including Nephihah, Lehi, Morianton, Omner, Gid, and Mulek, along the east borders by the seashore. These fortified cities provided strongholds for the Lamanites.

The Lamanites marched towards the land Bountiful, driving the Nephites before them and causing significant casualties. Teancum, who had previously slain Morianton, met the Lamanites in battle. Teancum confronted Amalickiah, leading his numerous army as they sought to take possession of the land Bountiful and the northward lands. Teancum and his warriors, surpassing the Lamanites in strength and war skills, gained an advantage, harassing them until darkness fell. They pitched their tents in the borders of the land Bountiful, while Amalickiah did the same on the beach by the seashore, continuing the conflict.

Under the cover of night, Teancum and his servant infiltrated Amalickiah's camp while the Lamanites slept from fatigue. Teancum silently entered the king's tent, thrusting a javelin into his heart, causing immediate death without waking his servants.

Returning to his camp, Teancum informed his men of his actions, and they prepared for potential counterattacks. Moroni's forces stood ready as the twenty-fifth year of the judges' reign concluded. The year was marked by internal conflicts, external threats from the Lamanites, and the demise of Amalickiah.

Chapter Fifty-two.

In the twenty-sixth year of the judges' rule over the Nephite people, a significant event occurred. When the Lamanites awoke on the first morning of the first month, they discovered that Amalickiah had died in his tent. Additionally, they observed that Teancum was prepared to engage them in battle on that very day. Faced with this unexpected turn of events, the Lamanites were frightened. They abandoned their plan to march into the land northward and retreated with their entire army to the city of Mulek, seeking refuge within its fortifications.

In the wake of Amalickiah's demise, his brother, Ammoron, was appointed king over the Lamanite people, succeeding him in rulership. Ammoron issued commands for his people to maintain control over the cities they had acquired through bloodshed, as they had not gained any without significant loss of life.

Teancum recognized the Lamanites' determination to hold onto the cities they had taken and the parts of the land they had seized. Considering the magnitude of their numbers, Teancum deemed it impractical to attempt an attack on their fortified positions. Nevertheless, Teancum feigned preparations for war, creating an appearance of readiness. In reality, he was fortifying his defenses by constructing walls and preparing strategic locations. This defensive stance continued until Moroni dispatched a substantial reinforcement of troops to strengthen Teancum's army.

Moroni, along with the reinforcements, instructed Teancum to retain all Lamanite prisoners as leverage. The Lamanites had taken numerous prisoners, and Moroni saw an opportunity to use them

as a bargaining chip. Furthermore, Moroni ordered Teancum to fortify the land Bountiful and secure the narrow pass leading to the land northward. This strategic move aimed to prevent the Lamanites from gaining a foothold and harassing the Nephites from all sides. Moroni urged Teancum to be faithful in defending that quarter of the land, encouraging him to seize every opportunity to challenge the Lamanites and potentially regain control of the cities that had fallen into enemy hands.

However, Moroni regretfully informed Teancum that he couldn't join him at that moment because the Lamanites were encroaching on the borders of the land by the west sea. Moroni was compelled to confront this external threat. Meanwhile, King Ammoron, having left the land of Zarahemla, informed the queen of his brother Amalickiah's death. Gathering a large army, he marched against the Nephites on the borders by the west sea. Ammoron aimed to divert a portion of the Nephite forces to that region while commanding those he left behind to harass the Nephites on the borders by the east sea and seize their lands. Thus, as the twenty-sixth year of the judges concluded, the Nephites found themselves in precarious circumstances.

Moving into the twenty-seventh year of the judges, Moroni, in coordination with Teancum, orchestrated a plan to reclaim the cities lost to the Lamanites. Moroni, having established armies to protect the south and west borders, marched towards the land Bountiful to assist Teancum. Teancum, acting on Moroni's command, received orders to attack the city of Mulek and reclaim it if possible. Despite Teancum's preparations for an assault, he realized that overpowering the Lamanites within their fortified positions was impossible. Consequently, he abandoned his plans and returned to the city Bountiful, awaiting Moroni's arrival for additional strength. Moroni and his army reached the land of Bountiful in the latter part of the twenty-seventh year of the judges.

At the outset of the twenty-eighth year, Moroni, Teancum, and other chief captains convened a war council. They deliberated on strategies to lure the Lamanites out of their strongholds, specifically aiming to retake the city of Mulek. Their plan involved sending emissaries to the Lamanite army guarding the city of Mulek, led by a commander named Jacob. The Nephite emissaries, under the direction of Moroni and Teancum, invited Jacob and his forces to meet them on the plains between the two cities. Unfortunately, Jacob, a Zoramite, refused to engage in an open confrontation on the plains.

Faced with Jacob's refusal, Moroni, realizing the slim chances of a direct engagement, devised a plan to entice the Lamanites out of their fortified positions. Teancum was instructed to lead a small group near the seashore, creating a diversion. Simultaneously, Moroni and his army moved discreetly through the wilderness on the west side of the city Mulek. The following day, when the Lamanite guards spotted Teancum, they rushed to inform Jacob, their leader. The Lamanite armies, believing they could easily overpower Teancum due to his smaller numbers, pursued him as he retreated northward along the seashore. Observing Teancum's retreat, the Lamanites gained confidence and vigorously pursued him.

In the meantime, Moroni commanded a portion of his army to march into the city, seizing the opportunity to occupy it. Moroni's forces successfully took control of the city Mulek, eliminating all resistance from those who refused to surrender their weapons of war. With a portion of his army stationed in Mulek, Moroni advanced with the remainder to confront the returning Lamanite forces upon their completion of the pursuit of Teancum.

The Lamanites, having pursued Teancum near the city Bountiful, were met by Lehi and a small Nephite army left to defend the city. Witnessing the approach of Lehi and his men, the chief captains of the Lamanites, in disarray, fled in confusion. They feared that they might not reach the city Mulek before Lehi's forces overtook them, as they were fatigued from their prolonged march, while Lehi's

men were fresh. Unaware of Moroni's presence behind them, the Lamanites feared only Lehi and his forces. Lehi, having no intention of overtaking them until Moroni and his army arrived, allowed the Lamanites to continue their retreat.

As the Lamanites retreated, they found themselves surrounded by the Nephites—Moroni's forces on one side and Lehi's on the other. Moroni ordered his men to engage the Lamanites until they surrendered their weapons of war. Jacob, the Zoramite leader of the Lamanites, displaying an indomitable spirit, led a fierce counterattack against Moroni with great fury. A battle ensued with both sides fighting fiercely, resulting in numerous casualties. Moroni suffered injuries, and Jacob was killed in the confrontation. Meanwhile, Lehi pressed from the rear with his strong men, compelling the Lamanites in the rear to surrender their weapons. Confused and disorganized, the remaining Lamanites did not know where to turn or strike.

Recognizing the Lamanites' confusion, Moroni offered them terms of surrender, promising to spare their lives if they relinquished their weapons. Responding to Moroni's words, the chief captains of the Lamanites, along with those who survived, came forth and surrendered their weapons at Moroni's feet. They also ordered their men to do the same. However, some Lamanites refused to comply. Those who resisted were apprehended, bound, and had their weapons confiscated. They were then compelled to march with their brethren into the land Bountiful.

The number of captured prisoners exceeded the combined total of battle fallen casualties from both sides.

Chapter Fifty-three.

The Nephites, after achieving victory, appointed guards over the Lamanite prisoners. These prisoners were compelled to bury the dead, both of the Lamanites and the Nephites. Moroni assigned men to oversee the prisoners during these tasks.

Moroni, accompanied by Lehi, went to the city of Mulek. Moroni assumed command of the city and entrusted it to Lehi, a loyal companion who had fought alongside Moroni in numerous battles. Lehi shared similarities with Moroni, and their mutual respect and camaraderie were cherished not only by each other but also by the entire Nephite populace.

After the Lamanites completed the burial of their dead and the Nephites' deceased, they were marched back to the land Bountiful. Following Moroni's orders, Teancum directed them to start laboring on digging a defensive ditch around the city of Bountiful. Teancum instructed the prisoners to construct a breastwork of timbers along the inner edge of the ditch. They were to throw dirt from the ditch against this timber breastwork. This labor continued until the Lamanites had encircled the city of Bountiful with a formidable wall of timbers and earth, reaching a considerable height. This newly fortified city became an exceptionally secure stronghold. The Lamanite prisoners were confined within a wall they had built with their own hands. Moroni compelled them to labor as it facilitated easy surveillance, ensuring the safety of the Nephites in the event of a Lamanite attack.

Moroni's strategic victories included the conquest of the city of Mulek, a formidable Lamanite stronghold. He also fortified the city, creating a secure location to detain the Lamanite prisoners. For the remainder of the year, Moroni refrained from engaging the Lamanites in battle. Instead, he focused on preparations for war, fortifying defenses against potential Lamanite attacks. Additionally, he directed efforts toward alleviating the suffering of Nephite women and children, and providing food for their armies.

During Moroni's absence due to internal dissension among the Nephites, the Lamanite armies in the west, near the sea, gained ground. They successfully captured several cities in that region. The Nephites faced perilous circumstances due to internal conflicts, dissension, and intrigues among themselves, leading to their vulnerability to Lamanite advances.

The people of Ammon, initially Lamanites, had converted to the Lord through Ammon and his brethren. Despite being Lamanites by birth, they had been brought to the land of Zarahemla and protected by the Nephites.

Due to their solemn oath, they refrained from wielding weapons against their kinsmen, having pledged never to spill blood again. Adhering to this vow would have led to their demise; they were willing to submit to their brethren's control. However, it was the profound compassion and overwhelming love of Ammon and his brethren that prevented this fate from befalling them. For this cause they were brought down into the land of Zarahemla; and they ever had been protected by the Nephites.

When danger threatened, the people of Ammon were moved by compassion for the Nephites and wished to take up arms to defend their country. Yet, as they were about to take up arms, Helaman and his brethren persuaded them against breaking their oath, fearing that such an action might jeopardize their souls. Thus, those who had made the oath were compelled to witness their Nephite brethren endure afflictions without their direct assistance.

Nonetheless, the sons of the people of Ammon, not bound by the same covenant, assembled and took up arms, forming a group called: The Nephites. They entered into a covenant to fight for Nephite liberty, pledging to protect the land with their lives and never surrendering their freedom.

These two thousand young Nephite warriors, valiant, courageous, and steadfast in their commitment to uphold the cause of liberty, became a significant support to the Nephite forces. Helaman led this formidable group, all young men, and they were not only valiant but also true and trustworthy. They were men of integrity, having been taught to keep God's commandments and walk uprightly before Him.

Helaman marched at the head of these two thousand young warriors to reinforce the people on the south borders of the land, along the west sea.

Thus, the twenty-eighth year of the judges' reign over the people of Nephi concluded.

Chapter Fifty-four.

In the beginning of the twenty-ninth year of the judges, Ammoron sent a request to Moroni, proposing a prisoner exchange. Moroni was elated by the request, as he sought provisions for his people from the Lamanite prisoners and wanted to strengthen his army with his own people. Moroni, having no women or children among his prisoners, devised a plan to secure as many Nephite prisoners from the Lamanites as possible.

He wrote a letter to Ammoron through Ammoron's servant, reiterating the ongoing conflict and warning of the consequences unless the Lamanites repented.

Moroni addressed Ammoron, providing insights into the justice of God and the impending wrath unless the Lamanites withdrew their armies. Moroni urged Ammoron to repent and return to his own lands, emphasizing the impending consequences if they persisted in their murderous purposes. Despite having previously rejected such warnings, Moroni anticipated the Lamanites would reject them again. Moroni declared their readiness to face the Lamanites and warned of dire consequences if they

did not withdraw their purposes. He emphasized that the Nephite armies would retaliate unless the Lamanites withdrew, vowing to defend their cities, lands, religion, and the cause of their God.

Moroni expressed doubt that his words would have an impact, suspecting Ammoron might be a child of hell, and concluded by stating his terms for a prisoner exchange. If the Lamanites didn't agree to the conditions, Moroni threatened to come against them with his armies, even involving women and children, in a retaliatory and destructive battle.

Moroni affirmed his anger and the Nephites' determination to defend themselves and their land. He warned that any attempt to destroy them further would result in a relentless pursuit of the Lamanites until they were destroyed. Moroni identified himself as the author and leader of the Nephite people, concluding the epistle.

Ammoron, upon receiving the epistle, responded angrily, vowing to avenge his brother's blood, and declaring his intent to come upon Moroni with his armies.

Ammoron introduced himself as the king of the Lamanites and the brother of Amalickiah, vowing revenge for his brother's murder. He accused the Nephites' fathers of wronging their brethren by usurping the government that rightfully belonged to them. Ammoron offered peace if the Nephites would lay down their arms and submit to the rightful government.

Despite the Nephites' threats, Ammoron claimed not to fear them, but he agreed to exchange prisoners to preserve his food for his soldiers. Ammoron declared his intention to wage an eternal war either to subjugate the Nephites or ensure their extinction.

He questioned the existence of the God mentioned by Moroni and asserted that they knew nothing of such a being. Ammoron dismissed concerns about a devil and hell, suggesting that if they existed, the Nephites might end up there.

Ammoron, a descendant of Zoram, boldly declared his Lamanite identity and the purpose of the war to rectify past wrongs and assert their rights to the government, concluding his letter to Moroni.

Chapter Fifty-five.

Upon receiving the letter, Moroni's anger heightened, as he knew Ammoron was fully aware of his deceit. Ammoron understood that the war against the people of Nephi lacked a just cause. Moroni declared that he would not exchange prisoners with Ammoron unless he abandoned his intentions, as stated in his letter. Moroni was resolute in not granting Ammoron additional power beyond what he already possessed. Knowing the location where the Lamanites guarded Nephi prisoners and frustrated by Ammoron's refusal to acknowledge his letter, Moroni decided to act according to his words. He resolved to face death among the Lamanites until they sought peace.

Moroni, having spoken these words, initiated a search among his men, hoping to find a descendant of Laman among them. They discovered a man named Laman, a servant of the king murdered by Amalickiah. Moroni instructed Laman and a small group to approach the Nephite guards. The Nephites, stationed in the city of Gid, were under Moroni's orders as he appointed Laman and a few men to go with him.

In the evening, Laman approached the Nephite guards, assuring them that they had escaped from the Nephites. They were asleep, and Laman had taken their wine. The Lamanites, upon hearing this, joyfully welcomed Laman and asked for wine, expressing gratitude for the relief as they were weary. Laman suggested keeping the wine until they went to battle against the Nephites, but the Lamanites were eager to drink immediately, believing it would strengthen them. Despite Laman's

suggestion, the Lamanites became more desirous to drink, claiming weariness and anticipating additional wine for their rations. Laman allowed them to follow their desires.

They freely drank the wine, finding it pleasant, and consumed more as it was strong. They became drunk, and when Laman and his men observed this, they returned to Moroni, reporting all that had transpired.

This aligned with Moroni's plan. He had armed his men with weapons and, during the Lamanites' deep sleep and drunkenness, entered the city Gid and armed the Nephite prisoners, including women and children, in profound silence. Moroni chose not to awaken the drunken Lamanites, as it was not his desire to delight in murder or bloodshed. Instead, he armed the Nephite prisoners strategically. Although the Nephites could have slain the drunken Lamanites had they been awakened, Moroni refrained from such unjust actions.

Moroni achieved his goal by arming the Nephite prisoners within the city walls, granting them the power to seize parts within the walls. He directed his men to withdraw, surrounding the Lamanite armies in the night.

This strategic move left the Lamanites awakening to find themselves surrounded by armed Nephite prisoners. The Nephites had power over the Lamanites, who realized it was not expedient to fight. The Lamanite chief captains requested mercy, offering their weapons of war. Moroni's desire was fulfilled. He took the Lamanites as prisoners of war, seized the city, liberated Nephite prisoners, and bolstered his army.

Moroni directed the Lamanite prisoners to fortify the city Gid. After fortifying Gid, Moroni took the Lamanite prisoners to the city Bountiful and guarded it with a strong force.

Despite Lamanite intrigues, the Nephites protected their prisoners, maintained their regained ground and advantage. The Nephites, with fortified positions, began to reclaim their rights and privileges.

While the Lamanites attempted to encircle the Nephites by night, they lost many prisoners in their attempts. The Lamanites tried to administer wine to the Nephites for poison or drunkenness, but the Nephites, cautious and remembering the Lord, avoided falling into their traps.

Moroni found it expedient to prepare for an attack on the fortified city Morianton, which the Lamanites had strengthened with continuous reinforcements and provisions.

The twenty-ninth year of the reign of the judges over the people of Nephi concluded with the Nephites being cautious, victorious, and reclaiming their rights and privileges.

Chapter Fifty-six.

In the beginning of the thirtieth year of the judges' reign, on the second day of the first month, Moroni received a letter from Helaman detailing the state of affairs in their region. Helaman's message to Moroni began with expressions of brotherly love and an update on the challenges they faced in their military endeavors. Helaman informed Moroni that two thousand young men, descendants of Laman, sought his leadership in defending their land. Helaman, assuming Moroni's familiarity with the traditions and unbelief of these men, skipped elaboration on those matters. He conveyed that the two thousand young warriors, armed and ready for battle, wanted him to lead them in the defense of their country.

Helaman reminded Moroni of the covenant their fathers made not to take up arms against their brethren, but in the twenty-sixth year, circumstances led to a near-breaking of that covenant. Despite

the temptation to abandon the covenant, Helaman resisted, trusting that God would strengthen them and fulfill the oath they had taken.

Helaman found joy in marching with his two thousand men to assist Antipus, who was leading the people of Judea against the Lamanites. The alliance with Antipus brought strength to their forces, lifting Antipus's spirits, although they mourned the loss of many in previous battles. Despite setbacks, Helaman found consolation in the belief that those who died in the cause of their country and God were now happy.

The Lamanites had taken several cities, including Manti, Zeezrom, Cumeni, and Antiparah, and held chief captains as prisoners. Antipus and his men were laboring to fortify the city of Judea, facing great physical and spiritual challenges. The Lamanites, seeing Antipus reinforced, refrained from attacking Judea as commanded by Ammoron, favoring Helaman's forces.

The twenty-sixth year ended, and in the twenty-seventh year, they prepared for defense, hoping the Lamanites would attack. They placed spies to monitor Lamanite movements, intending to ambush them if they passed by without attacking their other vulnerable cities. Despite their hopes, the Lamanites dared not pass with their entire army, fearing they would not be strong enough. The Lamanites refrained from marching against Zarahemla or crossing the head of Sidon to Nephihah, committed to maintaining the cities they had captured. Thus, with their forces, the Lamanites were resolved to defend the cities they had taken.

In the second month of that year, many provisions arrived from the fathers of my two thousand sons. Additionally, two thousand men were sent to us from the land of Zarahemla. Thus, we were prepared with a total force of ten thousand men, along with provisions for them, their wives, and children. Witnessing our forces grow daily and provisions arriving for our support, the Lamanites became apprehensive. They started making attempts to disrupt our supply of provisions and strength.

Recognizing the Lamanites' unease, we desired to devise a strategy. Antipus instructed me to lead my small army to a nearby city, appearing as if we were transporting provisions to another city. Our route was to take us near the city of Antiparah, making it seem like we were headed to the coastal border city beyond. We executed the plan, marching as if carrying provisions to that city. Antipus, with a portion of his army, advanced, leaving the rest to defend the city. He only moved after my small army had set out and approached the city Antiparah.

In Antiparah, the strongest and most numerous Lamanite army was stationed. Informed by their spies, they mobilized and marched against us. Fleeing northward, we led the formidable Lamanite army a considerable distance away. Observing Antipus's pursuit with great might, they maintained a straight course, seemingly intent on preventing us from being surrounded.

Sensing our danger, Antipus hastened the march of his army, but it was nighttime, and they did not reach us. We camped for the night. Before dawn, the Lamanites pursued us again. Being unable to contend with them, we continued our march into the wilderness, fearing for the safety of my little sons. Avoiding any turns to the right or left to prevent being surrounded, we fled all day until darkness fell. At the break of morning, the Lamanites were once again upon us, and we fled before them.

However, they did not pursue us far before halting, and it was the morning of the third day of the seventh month.

Uncertain if they were overtaken by Antipus, I consulted my men, wondering if the Lamanites had stopped to lure us into a trap. My sons, displaying remarkable courage, expressed their belief that God was with them and would not allow their downfall. They were ready to go forth, not desiring to harm their brethren if left alone. Having never fought before, they faced death without fear, prioritizing

the liberty of their fathers over their lives. Their mothers had taught them that with unwavering faith, God would deliver them.

Returning with my two thousand against the pursuing Lamanites, we found that Antipus's armies had caught up, and a fierce battle had begun. The weary army of Antipus, due to their rapid march, was about to fall into the hands of the Lamanites. If not for my return, they would have succeeded. Antipus and many of his leaders had fallen by the sword, causing confusion among his men, who began yielding to the Lamanites. Seizing the opportunity, the Lamanites pursued vigorously until Helaman and his two thousand came upon their rear, inflicting heavy casualties. Seeing the Lamanites turn, the people of Antipus regrouped and attacked their rear again. The combined forces of the Nephites surrounded the Lamanites, forcing them to surrender as prisoners of war. Joyfully, I counted my young men, and to my relief, not a single one had fallen. They fought with the strength of God, astonishing the Lamanites, and causing them to surrender.

With no place to detain the prisoners safely, we sent them to the land of Zarahemla, along with some survivors of Antipus. The remaining survivors joined my stripling Ammonites, and we marched back to the city of Judea.

Chapter Fifty-seven.

I, Helaman, received a letter from King Ammoron, proposing that if we released the prisoners of war we had captured, he would surrender the city of Antiparah to us. In response, I wrote to the king, expressing confidence in our ability to take Antiparah without compromising by handing over the prisoners. I argued that exchanging prisoners would be unwise and insisted on maintaining our captives. Ammoron rejected my letter, refusing to exchange prisoners. Consequently, we began preparing to attack the city of Antiparah. However, the inhabitants of Antiparah abandoned the city, fleeing to other cities they possessed in order to fortify them. As a result, Antiparah fell into our hands. This marked the conclusion of the twenty-eighth year of the judges' reign.

In the beginning of the twenty-ninth year, we received provisions and an additional six thousand troops from Zarahemla and surrounding areas. This strengthened our forces, and we had an ample supply of provisions.

Eager to engage in battle, we set our sights on the army guarding the city of Cumeni. Utilizing our considerable force, we successfully surrounded Cumeni by night, just before they were to receive provisions. We camped around the city for numerous nights, maintaining vigilant guards to prevent surprise attacks by the Lamanites. Despite their attempts, they were unsuccessful, and we spilled their blood each time. When their provisions finally arrived, we seized both the supplies and the Lamanites themselves, turning the tables on them.

Despite being cut off from support, the Lamanites were determined to hold the city. To ensure our own survival, we sent the provisions to Judea and the prisoners to Zarahemla. In a short time, the Lamanites lost hope of receiving reinforcements and surrendered the city to us, accomplishing our goal.

The sheer number of prisoners posed a challenge, and despite our significant force, we had to exert all efforts to keep them in check. Many of them resorted to violence, resulting in the deaths of over two thousand after surrendering. Faced with this situation, we decided it was necessary to either end their lives or escort them, with swords in hand, to Zarahemla. Our provisions were barely sufficient for our own people, even with what we had taken from the Lamanites. In these critical circumstances, we chose to send the prisoners to Zarahemla. A group of men was selected to oversee their journey.

These men returned the following day. Focused on the imminent threat of the Lamanites, we didn't inquire about the prisoners. Their timely return prevented us from falling into the hands of the Lamanites, who had received reinforcements.

Ammoron had sent additional provisions and a sizable army, and our men thwarted the Lamanites' plans. Despite the challenges, our small band of two thousand and sixty fought valiantly and prevented the Lamanites from overpowering us.

As the rest of our army faced the risk of giving in to the Lamanites, the two thousand and sixty remained steadfast and undaunted. Their obedience and exact execution of commands, rooted in their faith, led to a decisive victory. I recalled the teachings their mothers had instilled in them. These sons and the men assigned to transport the prisoners were the heroes of this victory. They drove the Lamanites back to the city of Manti. We retained control of Cumeni, but the victory came at a great cost. After the Lamanites fled, we immediately tended to our wounded and buried the dead, both ours and the Lamanites'.

Two hundred of our two thousand and sixty had fainted due to blood loss, but miraculously, not a single one perished. The preservation of these men was astonishing, considering the numerous wounds they sustained. We attributed their survival to the miraculous power of God, based on their unwavering faith in a just God. The faith of these young soldiers, who trusted in God continually, played a significant role in their preservation. As we reflected on the events, we marveled at the preservation of the two hundred and sixty, while a thousand of our brethren had perished.

After caring for the wounded and burying the dead, we sought information from Gid regarding the prisoners. Gid, the chief captain overseeing the prisoners, reported that they had started their journey to Zarahemla. Gid recounted encountering the spies who warned of the Lamanite armies marching towards Cumeni, posing a threat to our people. Upon hearing the warning, the prisoners took courage and rebelled against us. In response to their rebellion, we had to use our swords, resulting in the deaths of many. Some managed to escape. Pursuing the escaping prisoners, we hurried back to Cumeni, arriving just in time to assist our brethren in defending the city.

Once again, we were delivered from the hands of our enemies, and we praised God for this great deliverance. I, Helaman, was filled with exceeding joy upon hearing Gid's report, grateful for God's goodness in preserving us. I expressed trust that the souls of those who had been slain had entered into the rest of their God.

Chapter Fifty-eight.

Our next goal was to capture the city of Manti. However, we faced a challenge in leading the Lamanites out of the city due to their strongholds. They remembered our previous actions, making it impossible to lure them away with our small bands. The Lamanite forces were significantly larger than ours, preventing us from launching an attack on their well-fortified positions.

To secure the regained parts of the land and await reinforcements and provisions from Zarahemla, I sent an embassy to inform the governor of our situation. Unfortunately, the assistance we received was minimal, while the Lamanites continued to strengthen their forces and provisions. Despite Lamanite attempts to strategize against us, we couldn't engage them in battle due to their retreats and fortified positions. We endured these challenging circumstances for many months, on the brink of starvation. Eventually, we received food and the support of an army of two thousand men, our only assistance against the overwhelming Lamanite forces.

The cause of the limited assistance remained unknown, causing us grief and fear of impending judgments from God. In our distress, we fervently prayed for strength, deliverance from our enemies, and the preservation of our cities, lands, and possessions. The Lord visited us with assurances of deliverance, filling us with peace, great faith, and hope for our liberation. With newfound courage, we resolved to conquer our enemies and defend our liberties, cities, lands, possessions, wives, and children.

We confronted the Lamanites in the city of Manti, pitching our tents near the wilderness side. Upon realizing our presence near the city, the Lamanites sent spies to assess our army's strength. Concerned that we might cut them off from support, the Lamanites prepared for battle, believing they could easily defeat us with their numerous forces. Anticipating their moves, I ordered Gid and Teomner to hide in the wilderness with small groups of men. Gid's men were on the right, and Teomner's were on the left, while the rest of our army remained in the initial camp.

The Lamanites, with their numerous army, engaged us, and I ordered a strategic retreat into the wilderness. The Lamanites pursued us with great speed, hoping to overtake and slay us. As they passed, Gid and Teomner rose from their hiding places and eliminated the Lamanite spies, preventing them from returning to the city. With the spies eliminated, they attacked the city guards, seized the city, and gained control of the strongholds. Gid and Teomner's actions allowed us to proceed towards the land of Zarahemla.

Witnessing our movement towards Zarahemla, the Lamanites, fearing a trap, retreated into the wilderness along the same path they had come. Traveling during the night, we surpassed the Lamanites and arrived at the city of Manti before them.

The Lamanites, assuming we were weary, pitched their tents for the night, not considering the defense of the city. Capitalizing on their misconception, I directed my men to march towards the land of Manti. Our nighttime march enabled us to arrive at Manti before the Lamanites on the following day. Employing this strategy, we seized the city of Manti without shedding blood. The Lamanite armies, upon seeing our preparedness, were astonished, and filled with great fear, prompting them to flee into the wilderness.

Despite our victory, the Lamanites had taken many women and children from the land. The cities captured by the Lamanites were now back in our possession, with our people returning home, except for those taken as prisoners. Our armies were small relative to the vast number of cities and possessions we now held. Trusting in God, who granted us victory, we recognized His hand in our regained cities and lands.

The reason for the government's reluctance to send more reinforcements remained unknown, causing concern and speculation. Despite uncertainties, we placed our trust in God for deliverance from our enemies.

This marked the twenty-ninth year, and we were in possession of our lands, while the Lamanites had fled to the land of Nephi. The valiant sons of the people of Ammon, residing with me in Manti, remained steadfast, and not a single soul had perished, although many had received wounds.

May the Lord, who redeemed and freed us, keep you, my beloved brother Moroni, continually in His presence. May He favor our people and grant success in regaining what the Lamanites took from us for our support.

This concludes my epistle. I am Helaman, the son of Alma.

Chapter Fifty-nine.

In the thirtieth year of the judges' reign over the people of Nephi, Moroni, having read Helaman's epistle, was greatly pleased with the prosperity and success Helaman had achieved in reclaiming lost lands. Moroni shared this joy with his people, spreading the news throughout the surrounding land, encouraging them to rejoice as well. Swiftly, Moroni sent a letter to Pahoran, urging him to gather men to support Helaman's armies, ensuring they could easily maintain the miraculously regained part of the land. After dispatching the letter to Zarahemla, Moroni began devising a plan to reclaim the remaining possessions and cities taken by the Lamanites.

While Moroni prepared for battle against the Lamanites, the people of Nephihah, gathered from various cities, were unexpectedly attacked by the Lamanites, including those who had fled from the land of Manti. The Lamanite forces, growing in number and strength daily under Ammoron's command, inflicted a severe slaughter on the people of Nephihah. Overwhelmed, the remaining inhabitants of Nephihah fled, joining Moroni's army. Moroni had anticipated support for Nephihah and had retained his forces to maintain the areas he had successfully reclaimed.

Disheartened by the loss of Nephihah, Moroni, believing it easier to prevent the city's capture than to recapture it, concentrated on maintaining the territories under his control. In response to the city's fall, Moroni, along with his forces, expressed deep sorrow and concern, questioning whether the people would now fall into the hands of their brethren due to their wickedness. Moroni's chief captains shared these doubts and concerns, reflecting on the people's wickedness and the success of the Lamanites.

Moroni, angered by the government's indifference toward the freedom of their country, lamented the situation and the potential consequences of their people falling into the hands of their brethren.

Chapter Sixty.

Moroni wrote once again to the governor of the land, Pahoran, with the following words: I address this letter to Pahoran, the chief judge and governor of the land in the city of Zarahemla, as well as to all those chosen by the people to govern and oversee the affairs of this war. I must express some condemnation, as you are well aware that you have been tasked with gathering men, arming them with various weapons, and sending them against the Lamanites wherever they enter our land.

Myself, my men, Helaman, and his soldiers have endured great suffering—hunger, thirst, fatigue, and various afflictions. We would not complain if suffering were the extent of our hardships. However, the slaughter among our people has been immense. Thousands have perished in battle, a toll that could have been lessened had you provided sufficient strength and support to our armies. Your neglect has been significant.

We seek to understand the cause of this neglect and your thoughtless state. Can you sit on your thrones thoughtlessly while our enemies spread death and murder thousands of our brethren? Those who looked to you for protection and support have been let down. If you had sent armies to strengthen them, thousands could have been saved from the sword. Your neglect goes beyond withholding provisions; many have fought and died while hungry due to your immense neglect.

Beloved brethren, you should have been diligent for the welfare and freedom of our people. Instead, your neglect will bring the blood of thousands upon your heads. Do you think you can sit on your thrones and God, because of His goodness, will deliver you? If so, you are mistaken. The deaths

of many of our brethren are not solely due to their wickedness. If you believe so, it is a vain supposition. Many righteous have fallen by the sword to fulfill God's justice and judgment upon the wicked. The righteous are not lost when slain; they enter the rest of the Lord their God.

I fear that God's judgments will come upon us due to the government's slothfulness and neglect of the slain. If not for the wickedness that began at our head, we could have withstood our enemies. Internal conflicts and power struggles have weakened us. The Lamanites now take possession of our lands, murdering our people, including women and children, due to the wickedness of those seeking power.

I won't elaborate on this matter, but perhaps you are also seeking authority and are traitors to your country.

Have you forgotten the commandments of the Lord, the captivity of our fathers, and the times we've been delivered from our enemies? Do you think the Lord will deliver us while you sit idly, neglecting to send food and men to strengthen our armies?

Will you remain inactive while being surrounded by thousands, even tens of thousands, who also idle away their time, while in the borders of our land, thousands are falling by the sword, wounded and bleeding? Do you think God will consider you blameless while you sit and witness these events? I tell you, No.

Remember that God has declared that the inward vessel must be cleansed first before the outer vessel can be purified. Unless you repent of your deeds, take action, send food and men to us and also to Helaman to support the parts of our country he has reclaimed, and help us recover the rest of our possessions in these regions, it will be wise for us not to engage with the Lamanites until we have cleansed our inner selves, even the leadership of our government.

If you do not grant my request, come out and demonstrate a true spirit of freedom, and strive to strengthen and fortify our armies by providing them with food, I will leave some of my freemen to maintain this part of our land. I will invoke the strength and blessings of God upon them, making them impervious to any other power (this will be due to their exceptional faith and patience during their tribulations), and I will come to you. If any among you desires freedom, even a spark of it, I will stir up insurrections until those who seek to usurp power and authority become extinct. I do not fear your power or authority; it is my God whom I fear. I take up my sword to defend my country in accordance with His commandments. It is your iniquity that has caused us so much loss.

The time has come. If you do not rally to defend your country and your little ones, the sword of justice hangs over you, ready to fall upon you and bring utter destruction. I await your assistance. Unless you provide relief, I will come to you in the land of Zarahemla and strike you with the sword, rendering you powerless to impede our progress in the cause of freedom.

The Lord will not allow you to live and grow strong in your iniquities, destroying His righteous people. Do you think the Lord will spare you and pass judgment on the Lamanites, whose hatred has been fueled by the traditions of their fathers, intensified by dissenters, while your iniquity stems from your love of glory and worldly vanities? Are you aware that you transgress the laws of God and trample them underfoot?

The Lord has told me that if your appointed governors do not repent, we shall go into battle against them.

Now, I, Moroni, am bound by the covenant to keep God's commandments. I urge you to adhere to the word of God, send provisions and men promptly, both to me and to Helaman. If you refuse, I

will come to you swiftly. God will not let us perish from hunger; He will provide us with your food, even if it comes by the sword. Fulfill the word of God.

I am Moroni, your chief captain. I do not seek power but to dismantle it. I seek not the world's honor but the glory of my God, the freedom, and welfare of my country. Thus, I conclude my epistle.

Chapter Sixty-one.

Shortly after Moroni sent his letter, he received a response from Pahoran, the chief governor. These are the words he received: I, Pahoran, the chief governor of this land, send these words to Moroni, the chief captain of the army. Moroni, I want to convey that I do not find joy in your profound afflictions; indeed, it deeply saddens my soul. However, there are those who take pleasure in your suffering to the extent that they have rebelled against me and against the freemen among my people. The number of those who have risen up is exceedingly large. The root of this great iniquity lies in those who sought to strip me of my judgment-seat. They employed excessive flattery, leading the hearts of many astray, resulting in severe affliction among us. They have deprived us of provisions and intimidated our freemen, preventing them from coming to your aid. They have forced me out, and I have sought refuge in the land of Gideon with as many men as I could gather.

A proclamation has been issued throughout this part of the land, and people are rallying to our cause daily, arming themselves in defense of their country and freedom, seeking retribution for our grievances. They have joined us to the extent that those who rebelled against us are now in a state of defiance, fearing us and not daring to confront us in battle. They have taken control of the city of Zarahemla, appointing a king over them. This king has entered into an alliance with the king of the Lamanites, agreeing to support the defense of Zarahemla, thinking that this support will enable the Lamanites to conquer the rest of the land, and he will be made king over the people once they are subdued by the Lamanites.

In your letter, you criticized me, but I am not angry; I rejoice in the greatness of your heart. I, Pahoran, seek power only to maintain my judgment-seat and preserve the rights and liberty of my people. My soul remains steadfast in the liberty God has granted us. We are determined to resist wickedness even to the point of shedding blood. We would not harm the Lamanites if they stayed in their own land. We would not harm our brethren if they did not rise in rebellion and take up arms against us. We would willingly submit to bondage if it were in line with God's justice or if He commanded us to do so. But God does not command us to submit to our enemies; instead, He instructs us to put our trust in Him, and He will deliver us. Therefore, my dear brother Moroni, let us oppose evil. Whatever evil we cannot resist with words, such as rebellions and dissensions, let us resist with our swords to retain our freedom and rejoice in the great privileges of our church, the cause of our Redeemer, and our God.

Come to me quickly with a few of your men, leaving the rest under the command of Lehi and Teancum. Empower them to wage war in that part of the land according to the Spirit of God, which is also the spirit of freedom within them. I have sent some provisions to them so that they may not perish before you can reach me. Gather whatever forces you can on your march here, and we will swiftly confront those dissenters in the strength of our God, relying on the faith within us. We will seize control of the city of Zarahemla to obtain more food for Lehi and Teancum. We will go forth against them in the strength of the Lord and put an end to this great iniquity.

Moroni, I am pleased to receive your letter, as I was somewhat anxious about what course of action we should take. You have stated that unless they repent, the Lord has commanded you to go

against them. Ensure that you strengthen Lehi and Teancum in the Lord; tell them not to fear, for God will deliver them, along with all those who steadfastly uphold the liberty with which God has made them free. Now, I conclude my letter to my beloved brother, Moroni.

Chapter Sixty-two.

After Moroni received the letter, his heart swelled with courage and immense joy because of Pahoran's unwavering loyalty to the cause of freedom. He was relieved that Pahoran had not betrayed the country's ideals. However, Moroni also grieved deeply over the wickedness of those who had ousted Pahoran from his position of authority, particularly those who had rebelled against both their country and their God.

Moroni, following Pahoran's wishes, assembled a small group of men. He entrusted Lehi and Teancum with command over the rest of his army and set out toward the land of Gideon. Moroni unfurled The Title of Liberty wherever he went, recruiting any available force as he marched toward Gideon. Thousands rallied to Moroni's cause, wielding swords in defense of their freedom, determined to avoid enslavement. Moroni, having gathered as many men as possible during his march, reached the land of Gideon. Joining forces with Pahoran, they became a formidable alliance, stronger than the dissenters led by Pachus, who had expelled the freemen from Zarahemla.

Moroni and Pahoran descended with their armies into Zarahemla, confronting Pachus's forces in battle. Pachus was slain, his soldiers captured, and Pahoran reclaimed his rightful position. Those loyal to Pachus and the king-men who refused to defend their country were executed, enforcing a law crucial for the nation's safety. Thus, the thirtieth year of the judges' reign concluded with Moroni and Pahoran restoring peace to Zarahemla by eliminating those opposed to freedom. In the thirty-first year of the judges' rule, Moroni promptly sent provisions and a six-thousand-man, strong army to assist Helaman in protecting a vulnerable part of the land.

Another army, along with supplies, was dispatched to support Lehi and Teancum against potential Lamanite threats. Moroni and Pahoran, leaving a substantial force in Zarahemla, marched towards Nephiah, intent on defeating the Lamanites in that city.

Along the way, they engaged a large group of Lamanites, defeating many and compelling the survivors to pledge not to take up arms against the Nephites. After sending these Lamanites to dwell with the people of Ammon, Moroni and Pahoran continued their march to Nephiah. Arriving at Nephiah, they set up camp in the nearby plains, hoping to provoke the Lamanites to battle. The Lamanites, aware of the Nephites' courage and overwhelming numbers, hesitated to engage in open combat.

Moroni, desiring a confrontation, went out in the night to scout the Lamanite camp's location within the city. Discovering the Lamanite camp on the east side, Moroni returned to his army and hastily prepared strong cords and ladders to scale the city walls.

Moroni and his men ascended the wall on the west side, where the Lamanites had no armies camped. The Lamanites were sleeping on the east side, so Moroni directed his men to quickly lower the cords and ladders into the inner part of the wall. Moroni's forces descended into the city, infiltrating the walls on the west side, while the Lamanites remained unaware. By morning, all of Moroni's troops were inside the city. Upon awakening, the frightened Lamanites fled through a pass. Moroni, seeing the Lamanites in retreat, ordered his men to pursue and engaged them, killing many, capturing others, and causing the rest to flee to the land of Moroni along the seashore.

Moroni and Pahoran successfully gained control of Nephihah without losing a single soul, though many Lamanites were slain. A significant number of Lamanite prisoners expressed a desire to join the people of Ammon and live freely. Those who wished to join the Ammonites were granted their desire. Consequently, all Lamanite prisoners joined the people of Ammon, diligently engaging in agriculture and livestock activities, thereby relieving the Nephites of a considerable burden.

Moroni, having secured Nephihah and taken numerous prisoners, significantly weakened the Lamanite armies and strengthened his own forces. He then proceeded from Nephihah to the land of Lehi.

Upon seeing Moroni advancing, the Lamanites, once again terrified, fled from his approaching army. Moroni pursued the fleeing Lamanites from city to city until they encountered Lehi and Teancum. The Lamanites, unable to withstand Moroni's forces, retreated to the borders by the seashore, reaching the land of Moroni. The Lamanite armies, including their king Ammoron, gathered in the land of Moroni, where Moroni, Lehi, and Teancum encamped around them, trapping them between the wilderness on the south and east. Thus, they camped for the night, with no strategic moves planned except by Teancum, who harbored great anger towards Ammoron for causing the prolonged war and its attendant suffering.

Teancum, in his fury, infiltrated the Lamanite camp by lowering himself over the city walls. He located the king and threw a javelin, fatally piercing him near the heart. However, Ammoron's servants awakened in time to pursue and kill Teancum. Learning of Teancum's death, Lehi and Moroni were deeply saddened. Teancum, a valiant defender of liberty, had endured numerous afflictions but had now passed away.

Moroni, the following day, engaged the Lamanites, inflicting a great slaughter upon them, driving them out of the land. The Lamanites did not return to battle against the Nephites at that time.

Thus, the thirty-first year of the judges concluded, marked by wars, bloodshed, famine, and affliction spanning many years. Despite murders, conflicts, and iniquities, the righteous were spared due to their prayers. The lengthy war hardened some but softened others, leading them to humble themselves before God.

After fortifying vulnerable areas against the Lamanites, Moroni returned to Zarahemla, and peace was restored. Moroni passed command to his son Moronihah and retired to his home for a peaceful remainder of his days.

Pahoran resumed his position as the judge, and Helaman preached the word of God with his brethren, leading many to repentance and baptism.

The church of God was reestablished throughout the land, regulations were instituted, and judges were appointed. Despite prosperity, strength, and wealth, the people remained humble and remembered the Lord. The people of Nephi prospered, multiplied, and grew exceedingly strong and rich. Their wealth and strength did not lead to pride; they humbled themselves before the Lord. They continually prayed to the Lord, remembering His deliverance from death, bonds, prisons, and enemies. The Lord blessed them according to His word, and they thrived in the land.

Helaman died in the thirty-fifth year of the judges' reign over the people of Nephi.

Chapter Sixty-three.

At the onset of the thirty-sixth year of the judges' rule over the people of Nephi, Shiblon assumed control of the sacred items previously entrusted to Helaman by Alma. Shiblon, a righteous man, walked in uprightness before God. He consistently sought to do good, adhering to the commandments

of his God, as did his brother. Moroni also passed away during this time, marking the conclusion of the thirty-sixth year of the judges' reign.

In the thirty-seventh year of the judges' rule, a considerable group of five thousand and four hundred men, along with their families, departed from the land of Zarahemla to the north. Hagoth, an exceedingly curious man, built an enormous ship on the borders of the land Bountiful, near the land Desolation. He launched it into the west sea through the narrow neck leading to the land northward. Numerous Nephites entered the ship, sailing northward with abundant provisions, women, and children. The thirty-seventh year concluded with this event.

In the thirty-eighth year, Hagoth constructed additional ships. The first ship returned with more people, provisions, and set out again northward. The fate of these ships remains unknown, and they were never heard from again. It is assumed that they might have perished in the depths of the sea. Another ship sailed forth, and its destination is uncertain. During this year, many people ventured into the land northward. The thirty-eighth year came to an end.

In the thirty-ninth year of the judges' reign, Shiblon passed away. Corianton had already gone northward in a ship to supply provisions to those who had migrated to that land. Consequently, before his death, Shiblon found it necessary to pass on the sacred items to Helaman, the son of Helaman, named after his father. All the engravings in Helaman's possession were written and distributed among the people, except those parts specifically restricted by Alma's command. Despite this, these sacred items were to be kept as consecrated and passed down from generation to generation. In this year, Helaman received them before Shiblon's demise.

In this same year, some dissenters left to join the Lamanites, reigniting their hostility towards the Nephites. During this time, they descended with a substantial army to wage war against Moronihah's people. However, they were defeated and driven back to their own lands, suffering significant losses. The thirty-ninth year of the judges' rule over the people of Nephi concluded with these events.

Thus concludes the account of Alma, Helaman, his son, and Shiblon, Helaman's son.

THE BOOK *of* HELAMAN

(The Son *of* Helaman)

AN INTRODUCTION:

A history of the Nephites, encompassing their conflicts, internal disputes, and prophetic revelations from holy seers prior to the advent of Christ. This account is derived from the writings of Helaman, the son of Helaman, and his descendants, chronicling events up to the arrival of Christ.

Additionally, it recounts the conversion of numerous Lamanites, highlighting the transformation and righteousness of this group.

The narrative also contrasts the virtuous Lamanites with the sinful and abominable actions of the Nephites, as documented in the book of Helaman and subsequent records leading to the era of Christ.

Chapter One.

In the commencement of the fortieth year of the judges' rule over the people of Nephi, a significant conflict arose among the Nephites. With Pahoran's demise, a serious dispute emerged among his sons regarding who should succeed him as the chief judge. Pahoran, Paanchi, and Pacumeni were the contenders for the judgment-seat, causing divisions among the people.

Although Pahoran was ultimately appointed chief judge, Pacumeni joined with the voice of the people when he couldn't secure the position. Paanchi, however, fueled by anger, sought to incite rebellion against his brethren. As Paanchi was about to carry out his plan, he was apprehended, tried, and condemned to death for rebellion.

Infuriated by Paanchi's condemnation, his supporters sent an assassin, Kishkumen, to murder Pahoran while he presided on the judgment-seat. Kishkumen successfully killed Pahoran, and, despite pursuit, escaped. Those who conspired with Kishkumen pledged secrecy about the murder. Pacumeni, by the voice of the people, became the new chief judge, bringing an end to the tumultuous fortieth year.

In the forty-first year, the Lamanites, led by Coriantumr, assembled a vast army to battle the Nephites. Due to governmental contention, the Nephites failed to adequately guard Zarahemla, allowing Coriantumr to swiftly conquer the city. Pacumeni fled but was pursued by Coriantumr, who killed him. Thus ended the days of Pacumeni. With Zarahemla under Coriantumr's control, he planned

to expand his conquest to the north. The Lamanites, led by Coriantumr, armed with various weapons, marched to engage the Nephites in battle. Tubaloth, the Lamanite king, believed Coriantumr could overpower the Nephites and stirred his armies to attack. Coriantumr, appointed as the leader, aimed to gain power by defeating the Nephites. The Lamanite forces, under Coriantumr, marched towards Zarahemla, taking advantage of the Nephites' weakened state.

Due to inadequate guards, Coriantumr easily took Zarahemla, and Pacumeni fled to the city walls but was killed. Coriantumr swiftly moved towards Bountiful, cutting down any Nephites who opposed him. Moronihah, realizing the danger, strategically countered Coriantumr's advance, causing great casualties to the Nephites. Coriantumr, undeterred, pressed on and captured Zarahemla, slaying many Nephites.

Seeing his success, Coriantumr prepared to expand his conquest beyond Zarahemla. Coriantumr, not lingering in Zarahemla, marched with his army towards Bountiful, intending to cut through the land with his sword. Expecting the Nephites' strength to be concentrated in the center, Coriantumr moved swiftly, engaging small groups, and overpowering them.

Moronihah, however, seized the opportunity and gained an advantage over Coriantumr, despite the significant casualties among the Nephites. Moronihah had initially believed the Lamanites would not enter the center of the land, but they proved him wrong by capturing Zarahemla. The Lamanites, under Coriantumr, inflicted great destruction, capturing cities and strongholds, and killing men, women, and children.

Moronihah, upon learning of the situation, sent Lehi to intercept the Lamanites before they reached Bountiful. Lehi successfully engaged the Lamanites, forcing them to retreat towards Zarahemla. In the ensuing battle, Coriantumr was among the slain.

The Lamanites found themselves surrounded by the Nephites. Coriantumr's strategy had inadvertently trapped the Lamanites, leading to their surrender to the Nephites. Moronihah regained control of Zarahemla, and the captured Lamanites were allowed to leave the land in peace.

Thus concluded the events of the forty-first year of the judges' reign.

Chapter Two.

In the forty-second year of the judges' reign, after Moronihah had restored peace between the Nephites and the Lamanites, a dispute arose among the people because there was no one to fill the judgment-seat. Helaman, the son of Helaman, was chosen by the people to fill the judgment-seat.

However, Kishkumen, the murderer of Pahoran, plotted to destroy Helaman. He was supported by his secret band, bound by a covenant of silence about their wicked deeds. Gadianton, skilled in words and adept at carrying out secret murders and robberies, became the leader of Kishkumen's band. Gadianton flattered them, promising power and authority if they helped him become the judge. Thus, Kishkumen sought to eliminate Helaman.

While heading to the judgment-seat to carry out his plan, Kishkumen was intercepted by one of Helaman's servants who, through disguise and nocturnal reconnaissance, had learned of the plot. The servant signaled Kishkumen, who revealed his murderous intent and asked to be led to the judgment-seat to carry out the assassination.

Having discerned Kishkumen's wicked intentions, the servant of Helaman agreed to lead him to the judgment-seat. Thinking his plan would succeed, Kishkumen was pleased. However, as they approached the judgment-seat, the servant fatally stabbed Kishkumen, who died silently. The servant then reported to Helaman all he had witnessed and done.

Helaman dispatched forces to apprehend the band of robbers and secret murderers, intending to execute them according to the law. Gadianton, realizing Kishkumen did not return, feared for his own safety. He led his band out of the land through a hidden route into the wilderness. When Helaman's forces sought them, they were nowhere to be found. More will be revealed about Gadianton later. Thus, the forty-second year of the judges' reign over the people of Nephi came to an end.

At the conclusion of this book, it will be evident that Gadianton played a significant role in the downfall, nearly the complete destruction, of the people of Nephi. I refer not to the end of the book of Helaman but to the conclusion of the book of Nephi, from which I have drawn the account I have written.

Chapter Three.

In the forty-third year of the judges' rule, the people of Nephi experienced minimal discord, except for a slight arrogance within the church that caused some minor disagreements. These issues were resolved by the end of the year. The forty-fourth year saw no contention among the people, and the same held true for the forty-fifth year. However, in the forty-sixth year, significant strife and dissension arose. Many people left Zarahemla, journeying northward to claim new territory. These migrants traveled a considerable distance, encountering vast bodies of water and numerous rivers. They settled in regions where desolation had not yet stripped the land of timber, showcasing their expertise in working with cement to construct dwellings.

Although the land lacked desolation except for the scarcity of timber due to the previous inhabitants' destruction, it earned the label of desolate. Despite limited timber, the people excelled in cement work, constructing houses with this material. They multiplied and spread from south to north, covering all of the lands and seas.

In the north, people dwelled in tents and cement houses, utilizing any available trees for construction. Due to the scarcity of timber in the north, they relied heavily on shipping to transport it. This approach enabled the inhabitants of the north to build cities using both wood and cement.

Even some Lamanites, originally from Ammon, migrated to this land.

Numerous detailed records were kept about these events by various individuals. However, this account cannot contain even a small portion of the extensive history, wars, conflicts, preaching, prophecies, shipping, building, righteousness, wickedness, murders, robberies, and abominations of the Lamanites and Nephites.

The Nephites primarily preserved many books and records across generations. Over time, the Nephites fell into transgression, leading to their demise, becoming wicked and ferocious Lamanites.

Returning to the narrative, great contentions, disturbances, wars, and dissensions occurred among the people of Nephi. The forty-sixth year of the judges' reign concluded. Yet, significant contention persisted in the land during the forty-seventh and forty-eighth years. Helaman, despite the ongoing conflicts, administered justice and equity, adhering to God's commandments and prospering.

Helaman had two sons, Nephi and Lehi, who began to grow devoted to the Lord. Wars and contentions diminished to some extent among the Nephites towards the end of the forty-eighth year of the judges' reign.

In the forty-ninth year, continuous peace prevailed, except for secret combinations established by Gadianton in concealed areas.

Remarkably, the church experienced exceptional prosperity, with thousands joining and being baptized. The church's prosperity astonished even the high priests and teachers. The Lord's work flourished, bringing tens of thousands into the Church.

This underscores the Lord's mercy to all sincere seekers who call upon His name. The gate of heaven is open to all who believe in Jesus Christ, the Son of God. Whoever holds onto the powerful word of God will be led across the gulf of misery to sit with holy fathers in the kingdom of heaven. In this year, rejoicing abounded in Zarahemla and surrounding regions.

Peace and great joy continued through the remainder of the forty-ninth year and throughout the fiftieth year. The fifty-first year also saw peace, but pride infiltrated the hearts of some professing members of the Church. The church itself remained unaffected, but pride led to persecution and affliction among its members.

Despite adversity, the humble part of the people grew stronger in faith and humility through fasting, prayer, and enduring affliction. They experienced joy and consolation, leading to the purification and sanctification of their hearts by yielding to God.

The fifty-second year ended peacefully, except for the growing pride fueled by increasing wealth and prosperity.

In the fifty-third year, Helaman died, and his son Nephi assumed the role of judge, maintaining justice, equity, and adherence to God's commandments.

Chapter Four.

In the fifty-fourth year, discord and strife plagued the church, leading to significant bloodshed among the people. The rebellious faction was defeated and expelled from the land, seeking refuge with the Lamanite king. Attempts to incite the Lamanites to war against the Nephites failed, as the Lamanites were too fearful to heed the dissenters' words.

However, in the fifty-sixth year, Nephite dissenters successfully stirred up the Lamanites, preparing for war throughout the year. By the fifty-seventh year, the Lamanites launched a deadly assault against the Nephites, ultimately seizing the land of Zarahemla and all surrounding territories.

The Nephites, including the forces led by Moronihah, were forced into retreat, seeking refuge in the land of Bountiful. They fortified against the Lamanites from the west to the east sea, creating a defensive line spanning a day's journey for a Nephite. The dissenters, aided by a substantial Lamanite army, successfully gained control of the Nephite lands in the south in the fifty-eighth and ninth years of the judges.

In the sixtieth year, Moronihah and his armies began reclaiming parts of the land, regaining many cities lost to the Lamanites. By the sixty-first year, they managed to recover half of their possessions, marking a significant turnaround.

The Nephites' considerable losses and casualties were attributed to their wickedness and abominable behavior, even among those professing to be part of the church. The root causes included pride, extreme wealth, oppression of the poor, mockery of sacred matters, denial of prophecy and revelation, as well as various immoral acts. Due to their great wickedness, the Nephites were left to their own devices, facing affliction, defeat, and loss of lands to the Lamanites.

Moronihah, along with Nephi and Lehi, preached repentance to the people, and as they repented, prosperity began to return. Moronihah led the repentant people, gradually regaining half of their property and lands. The sixty-first year concluded with this positive turn of events. In the sixty-

second year, Moronihah found it impossible to gain more possessions over the Lamanites, focusing instead on maintaining the territories they had reclaimed.

The Nephites, facing the overwhelming numbers of Lamanites, feared being overpowered and destroyed. Recognizing the impossibility of obtaining the remaining lands, Moronihah concentrated his armies on defending the territories they held.

The Nephites, due to the vast number of Lamanites, lived in constant fear of being overpowered and annihilated. Reflecting on prophecies and the teachings of Alma and Mosiah, the Nephites acknowledged their stiffnecked behavior, disregard for commandments, and corruption of laws. Their wickedness caused the church to dwindle, leading to disbelief in prophecy and revelation, with divine judgments looming. The Nephites, weakened like the Lamanites, observed the withdrawal of the Spirit of the Lord due to their unholiness. Their weakness stemmed from transgressions, and the Lord ceased to preserve them miraculously, as they fell into unbelief and profound wickedness. The Nephites realized the Lamanites outnumbered them, understanding that survival depended on cleaving to the Lord. In just a few years, the Nephites had fallen into transgression and weakness, paralleling the Lamanites in their iniquity.

Chapter Five.

In that very year, Nephi relinquished the judgment-seat to a man named Cezoram. The laws and governments were shaped by the voice of the people, with those embracing evil outnumbering the advocates of good. Consequently, they were on the brink of destruction due to the corruption of their laws. Beyond corruption, they were a stubborn people resistant to governance by law and justice, leading to their inevitable downfall. Nephi, wearied by their iniquity, resigned from the judgment-seat, dedicating the rest of his days to preaching the word of God, joined by his brother Lehi.

Their actions were influenced by the teachings of their father, Helaman, who urged them to keep God's commandments and be remembered for their goodness. Helaman encouraged his sons to emulate their first parents' virtues, reminding them of the importance of being recognized as good.

Adding to his counsel, Helaman wished for his sons to perform good deeds not for boasting but to accumulate eternal treasures in heaven, including the precious gift of eternal life. He implored them to recall the teachings of King Benjamin, emphasizing salvation through the atoning blood of Jesus Christ, the Redeemer.

Helaman stressed the need to remember the words of Amulek, emphasizing that Christ would redeem the people from their sins through repentance.

The power given to Christ by the Father enables redemption through repentance, with angels declaring the conditions that lead to salvation. The foundation of their faith, Helaman declared, must be built upon the rock of Christ, ensuring resilience against the devil's onslaughts.

Helaman warned that when faced with the devil's fierce attacks, the faithful, grounded on the rock of Christ, would remain unshaken. He taught many unwritten truths to his sons, and they heeded his words, embarking on a mission to teach God's word throughout the land. Their journey started from Bountiful and extended to Gid, Mulek, and various cities in the land southward, even reaching the Lamanites in Zarahemla.

Their powerful preaching led to the conversion of many dissenters, who confessed their sins, repented, and sought to right the wrongs they had committed. Nephi and Lehi's authority and power amazed the Lamanites, convincing thousands of them to repent and reject the wicked traditions of their fathers.

As they proceeded to the land of Nephi, they were captured by a Lamanite army and imprisoned, similar to the fate of Ammon and his brethren. Despite days without food in prison, when the Lamanites attempted to slay them, Nephi and Lehi were encircled by a protective pillar of fire, preventing harm. The Lamanites, awestruck by this miraculous display, dared not approach Nephi and Lehi.

Encouraged by the unharmed state of Nephi and Lehi, the hearts of the Lamanites were filled with courage. In the prison, Nephi and Lehi spoke to the Lamanites, assuring them that God had shown this marvelous sign to protect His servants.

The earth shook, and the prison walls trembled, but they did not collapse. The prisoners were Lamanites and Nephite dissenters. A cloud of darkness overshadowed them, and a voice from above the cloud, not thunderous but a gentle whisper, commanded repentance and an end to harming God's servants. Despite the mild voice, the earth shook again, and the walls trembled. The darkness persisted.

The third time the voice spoke with marvelous, inexpressible words, causing the walls to tremble, and the earth seemed on the verge of splitting apart. Imprisoned Lamanites, unable to flee due to the overshadowing darkness, were also immobilized by fear.

Among the multitude, there was a Nephite by birth who had once been part of the church of God but had later dissented from them. This individual turned around and, despite the cloud of darkness, saw the radiant faces of Nephi and Lehi shining like angels. Observing them lifting their eyes to heaven, he perceived they were engaged in conversation or lifting their voices to some divine being. Overwhelmed by what he witnessed, this man cried out to the crowd, urging them to turn and behold the extraordinary sight. Miraculously, power was granted to the multitude, allowing them to turn and witness the radiant faces of Nephi and Lehi.

Curious and confused, they questioned the man, Aminadab, about the meaning of these events and with whom the two men were conversing. Aminadab responded, telling them that Nephi and Lehi were conversing with the angels of God. Intrigued, the Lamanites asked Aminadab what they should do to remove the cloud of darkness overshadowing them. Aminadab advised them to repent, cry unto the divine voice, and have faith in Christ, as taught by Alma, Amulek, and Zeezrom. He assured them that by doing so, the cloud of darkness would be dispelled.

The Lamanites began to cry out to the divine voice, persisting until the cloud of darkness dissipated. As they looked around, the dispersed cloud revealed that they were now encircled by a pillar of fire, with Nephi and Lehi in their midst. The flaming fire did not harm them or touch the prison walls, filling them with indescribable joy and glory. The Holy Spirit descended upon them, filling their hearts with a fiery sensation, enabling them to speak marvelous words.

A pleasant voice, almost a whisper, spoke to them, proclaiming peace due to their faith in the Well Beloved, who existed from the foundation of the world. Hearing this, they cast their eyes upwards, witnessing the heavens opening and angels descending to minister unto them. About three hundred souls saw and heard these extraordinary events, receiving the command to go forth without marveling or doubting.

They obeyed, ministering to the people, and sharing all they had witnessed and heard. The convincing evidence led most Lamanites to believe in them. Those convinced renounced their weapons of war, as well as their hatred and the traditions of their fathers. Ultimately, they yielded their lands to the Nephites, embracing a transformation brought about by the overwhelming evidence of divine intervention.

Chapter Six.

In the sixty-second year of the judges' reign, various events unfolded, leading to a significant shift in the righteousness of the Lamanites compared to the Nephites. The majority of the Lamanites embraced righteousness with unwavering faith, surpassing that of the Nephites, who, unfortunately, saw an increase in hardness, impenitence, and widespread wickedness. Despite this, the church members found joy in the conversion of the Lamanites and fostered fellowship and unity.

Many Lamanites, including Nephi and Lehi, traveled to Zarahemla, sharing their conversion stories, and encouraging faith and repentance. Powerful preaching influenced many to humble themselves before God. As a result, the sixty-third year concluded with peace prevailing throughout the land, allowing free movement and trade among the Nephites and Lamanites, leading to prosperity for both nations.

Both Lehi and Mulek lands thrived economically, amassing wealth in gold, silver, and precious metals. Abundant harvests, flourishing livestock, and industrious women skilled in crafting textiles marked a time of peace and prosperity during the sixty-fourth year.

The sixty-fifth year brought further joy, peace, extensive preaching, and prophecies. However, in the sixty-sixth year, Cezoram, the chief judge, and his appointed son were murdered, ending the year on a somber note.

The sixty-seventh year witnessed a return to wickedness among the people. Long blessed with material wealth, they now became obsessed with riches, leading to secret murders, robberies, and plundering. Kishkumen and Gadianton formed a band of robbers, infiltrating both Nephite and Lamanite societies. Despite the Lamanites' efforts to eradicate them, some Nephites joined forces with the robbers, establishing secret oaths and covenants to protect each other in their illicit activities.

These secret societies, originating from Gadianton and influenced by dark forces, posed a serious threat. Alma, foreseeing their destructive potential, warned against disclosing their secrets. These clandestine oaths, inspired by the same malevolent being that enticed Adam and Cain, continued to spread wickedness and secret murders through the generations.

The Nephites succumbed to these temptations, turning away from righteousness, embracing idolatry, and dwindling in unbelief. In contrast, the Lamanites grew in their knowledge of God, adhering to His commandments and walking in truth. The Spirit of the Lord withdrew from the Nephites due to their wickedness, while the Lamanites received an outpouring of the Spirit because of their willingness to believe.

The Lamanites, led by the Spirit, hunted down and preached to the Gadianton robbers, utterly destroying them among their own people. On the contrary, the Nephites, enticed by the robbers, supported and joined them, allowing the secret combinations to gain control of the government. In their pursuit of power, these corrupt leaders oppressed the poor and humble followers of God, leading the Nephites to a perilous state, ripe for everlasting destruction. Thus, the sixty-eighth year concluded with a grim outlook for the people of Nephi.

THE PROPHECY of NEPHI, the son of Helaman.

God warns the Nephites that His anger will come upon them, leading to complete devastation unless they repent of their wicked ways.

God afflicts the Nephi people with pestilence, prompting them to repent and seek Him.

Samuel, a Lamanite, delivers prophecies to the Nephites.
(Chapters 7-16)

Chapter Seven.

In the sixty-ninth year of the judges' reign over the Nephite people, Nephi, Helaman's son, returned to Zarahemla from the northern land. He had preached God's word and prophesied among the northern people, but they rejected him. Unable to stay, he returned to his homeland. Witnessing widespread wickedness and the Gadianton robbers corrupting the judgment-seats, Nephi felt sorrow in his heart. The people, in a state of great wickedness, allowed the Gadianton robbers to take control, ignoring God's commandments and acting unjustly. They condemned the righteous, let the guilty go unpunished for money, and held positions of power to indulge in adultery, theft, and murder.

This iniquity had swiftly overtaken the Nephites, and Nephi, distressed, exclaimed: Oh, that I could have lived in the days of my father Nephi, when the people were righteous and obedient to God's commandments! My soul would have rejoiced in the righteousness of my brethren in those days. But these are my days, and my soul is filled with sorrow because of my brethren's wickedness.

As Nephi poured out his soul on a tower in his garden, certain men passing by observed him and spread the word. The people gathered to discover the cause of his mourning.

When Nephi addressed the multitude, he expressed his deep sorrow for their iniquities. He asked them why they had gathered, offering to reveal their sins. They had gathered because of his mourning, and he admonished them for giving in to the devil's influence.

Nephi urged them to repent, questioning how they could succumb to the temptations leading to eternal misery: O repent ye, repent ye! Why will ye die? Turn ye unto the Lord your God. Why has he forsaken you?

Their hardened hearts and refusal to heed the voice of the good shepherd had provoked God's anger. Instead of gathering, they would be scattered and become prey for wild beasts if they did not repent. Forgetting God despite His deliverance, they sought worldly gain, committing various sins.

Nephi warned of impending woe unless they repented. The great city and others in their possession would be taken away without divine strength. He emphasized their focus on wealth, leading to murder, plunder, theft, false witness, and all manner of iniquity. If they did not repent, the cities in their possession would be taken away, as the Lord would not grant strength against enemies. The Lord would only show His strength to the repentant, and Nephi foresaw a better fate for the Lamanites than for them.

The Lamanites were more righteous and had not sinned against the great knowledge received. The Lord would be merciful to them, while the Nephites faced destruction without repentance. Woe

was pronounced due to the abomination associated with the secret band of Gadianton. Pride, fueled by excessive wealth, invited further woe. Woe awaited them because of their wickedness and abominations. Repentance was the only way to avoid perishing and losing their lands. Nephi testified to the truth of these revelations, understanding it through God's communication.

Chapter Eight.

Once Nephi uttered these words, there were judges among the people who also were members of the clandestine group of Gadianton. They became infuriated and loudly accused Nephi, demanding: Why do you not apprehend this man and bring him forward for condemnation, in accordance with the crimes he has committed? Why do you tolerate this man, hearing him rail against our people and our laws? Nephi had addressed them about the corruption of their laws, speaking on many matters that couldn't be recorded. However, everything he said aligned with God's commandments.

The judges were angered because he openly discussed their secret, dark deeds. Yet, they refrained from laying hands on him, fearing the people's outcry against them. So, they appealed to the people, saying: Why do you allow this man to condemn us all to destruction? He predicts the capture of our great cities, leaving us with no place in them. We know this is impossible, for we are powerful, and our cities are great. Our enemies cannot overcome us.

They incited the people to anger against Nephi, sparking disputes among them. Some defended him, saying: Leave this man alone; he is good, and what he says will surely happen unless we repent. Indeed, all the judgments he testified will come upon us because he accurately spoke about our iniquities. He knows both our sins and what will befall us; If he weren't a prophet, he couldn't have testified about these things.

The people seeking to destroy Nephi were restrained by fear, preventing them from laying hands on him. So, he continued speaking, having gained favor in the eyes of some, causing the rest to fear. Thus, he spoke further, saying: Brothers, haven't you read that God granted power to Moses to part the Red Sea, allowing the Israelites to pass through on dry ground, while the Egyptian armies drowned?

If God gave such power to Moses, why do you argue among yourselves that He hasn't given me power to know the judgments that will befall you unless you repent? You not only reject my words but also those of our fathers, including Moses, who spoke of the Messiah's coming. Moses bore witness to the Son of God's arrival, just as he lifted the brazen serpent in the wilderness; similarly, the Son of God will be lifted up. Those who look upon the Son of God with faith and contrition will have eternal life, just like those who looked at the serpent lived.

Moses testified to these things, as did all the holy prophets from his time to Abraham's. Abraham rejoiced, having seen His coming. Abraham knew these things, and many before him, called by God's order and anticipating redemption for many thousand years before His arrival.

Since Abraham's time, many prophets, including Zenos, Zenock, Ezias, Isaiah, and Jeremiah, testified boldly. Jeremiah prophesied Jerusalem's destruction, which indeed occurred. Will you deny Jerusalem's destruction or the slaying of Zedekiah's sons, except for Mulek? The descendants of Zedekiah are among us, having been driven out of Jerusalem.

But there's more— Our father Lehi was expelled from Jerusalem for testifying about these things. Nephi, too, testified, as did almost all our fathers until now. They anticipated Christ's coming

and rejoiced in His future day. He is God, with them, revealing Himself, redeeming them, and receiving glory for what is to come.

Now, you know these things and cannot deny them unless you lie. By rejecting these truths despite abundant evidence, you have sinned. Instead of laying up treasures in heaven, where corruption and uncleanness cannot reach, you are amassing wrath against the day of judgment. Due to your murders, fornication, and wickedness, you are ripening for everlasting destruction. Unless you repent, it will soon be upon you, indeed, it is now at your doors.

Go to the judgment seat, search and see—your judge is murdered, lying in his blood, killed by his brother, who seeks to take his place. Both belong to your secret band, led by Gadianton and the evil one intent on destroying men's souls.

Chapter Nine.

After Nephi spoke these words, five among them hurried to the judgment-seat. As they went, they discussed among themselves, saying: Let's find out for certain if this man is truly a prophet and if God has commanded him to prophesy such extraordinary things to us. Frankly, we don't believe he has; we don't believe he's a prophet. However, if what he said about the chief judge's death is true, then we'll believe the other things he spoke.

With great speed, they reached the judgment-seat and found the chief judge lying on the floor, covered in blood. Astonished beyond measure, they hadn't believed Nephi's words about the chief judge. Witnessing the truth, fear gripped them, realizing that all the judgments Nephi had spoken might come upon the people. They trembled, and fainted to the ground.

Immediately after the judge's murder—stabbed by his brother in secret—his brother fled, and servants ran to inform the people, crying out about the murder. The people gathered at the judgment-seat and were astonished to see the five men who had fallen to the ground.

Unaware of the multitude gathered at Nephi's garden, they concluded: These men must be the murderers. God has struck them down; they couldn't escape. They seized and bound the five, casting them into prison. A proclamation announced the judge's death and the capture of the murderers.

The next day, people assembled to mourn and fast at the burial of the slain chief judge. Judges from Nephi's garden, who heard his words, also gathered for the burial. They asked the people: Where are the five sent to inquire about the chief judge's death? The people replied: We don't know about those five, but we've imprisoned five murderers.

The judges insisted on bringing them, discovering they were the ones sent. The judges questioned them about the matter, and they recounted everything, saying: We ran to the judgment-seat and saw exactly as Nephi testified. We were so astonished that we fell to the ground. When we recovered, they threw us into prison. Regarding the murder, we don't know who did it. We ran as you requested, and indeed, he was dead, just as Nephi said.

The judges explained the situation to the people, accusing Nephi. They said: Nephi must have conspired to kill the judge, intending to declare it to convert us to his faith, make himself a great man chosen by God, and a prophet. We'll expose this man; he'll confess his fault, revealing the true murderer of the judge.

Despite being released on the day of the burial, the five rebuked the judges for their accusations against Nephi, confounding them. Nevertheless, Nephi was seized, bound, and brought before the multitude. They questioned him in various ways to catch him and accuse him to death. They said:

You're an accomplice. Who is the man you conspired with to commit this murder? Tell us, acknowledge your fault. Here is money, take it and we'll grant you your life.

Nephi responded: O fools, uncircumcised of heart, blind and stiff-necked people, do you know how long the Lord your God will tolerate your sinful ways? You should mourn for the impending great destruction unless you repent. You accuse me of conspiring to murder Seezoram, our chief judge, because I testified about the wickedness among you. Your anger stems from my revelation of the sign, and now you seek to destroy my life.

I'll show you another sign, and see if you still seek to destroy me in this matter. Go to Seantum, Seezoram's brother, and ask him: Has Nephi, the alleged prophet predicting evil for this people, conspired with you to murder Seezoram, your brother? He'll say no. Ask him: Have you murdered your brother? He'll stand with fear, not knowing what to say, denying the accusation.

Examine him, and you'll find blood on the skirts of his cloak. Ask: Where does this blood come from? Isn't it your brother's blood? He'll tremble, turn pale as death seems upon him. Say: Your fear and paleness reveal your guilt. Greater fear will come upon him, and he'll confess without denying the murder. He'll declare that I, Nephi, know nothing about the matter, except what God revealed to me. You'll then know I'm an honest man sent from God.

They followed Nephi's instructions, and the words he spoke proved true. The accused denied and confessed, leading to the release of the five and Nephi. Some Nephites believed in Nephi's words, while others believed due to the testimony of the five, who had converted in prison. Some among the people proclaimed Nephi as a prophet, while others declared him a god, reasoning that only a god could know all things, having revealed the thoughts of their hearts, and exposed the true murderer of their chief judge.

Chapter Ten.

A division arose among the people, causing them to scatter in different directions and leave Nephi alone, standing in their midst.

Nephi went toward his house, reflecting on the things the Lord had revealed to him. While pondering, burdened by the wickedness, secret darkness, murders, plundering, and various iniquities of the Nephite people, a voice spoke to him. The voice declared: Blessed art thou, Nephi, for your unwearied declaration of the word I have given you to this people. You have not feared them or sought your own life, but sought my will and kept my commandments.

Because of your unwearied efforts, I will bless you forever, making you mighty in word and deed, in faith and works. All things shall be done according to your word, as long as it aligns with my will. I declare unto thee, Nephi, and in the presence of mine angels, that you shall have power over this people, to smite the earth with famine, pestilence, and destruction according to their wickedness. I give you power—what you seal on earth shall be sealed in heaven, and what you loose on earth shall be loosed in heaven. You shall have power among this people. If you say to this temple: Be rent in twain, it shall be done. If you say to this mountain: Be cast down and become smooth, it shall be done. If you declare that God shall smite this people, it shall come to pass. Now, I command you to go and declare to this people, thus saith the Lord God Almighty: Unless you repent, you shall be smitten unto destruction.

After the Lord spoke these words to Nephi, he did not go to his house but returned to the scattered multitudes, declaring the word of the Lord concerning their destruction if they did not repent. Despite the great miracle Nephi performed in predicting the chief judge's death, the people hardened

their hearts and did not heed the Lord's words. Nephi continued to declare the Lord's message: Except ye repent, thus saith the Lord, ye shall be smitten even unto destruction.

However, the people still hardened their hearts, refusing to listen to his words. They reviled against him and sought to lay hands on him to cast him into prison. Yet, the power of God was with Nephi, preventing them from taking him to prison. The Spirit took him and conveyed him away from their midst. Thus, he went forth in the Spirit, from multitude to multitude, proclaiming the word of God until he had declared it to all or sent it among the people. Despite his efforts, they would not listen to his words, leading to contentions among themselves and causing them to slay one another with the sword. This marked the end of the seventy-first year of the reign of the judges over the people of Nephi.

Chapter Eleven.

In the seventy-second year of the judges' reign, contentions escalated, leading to wars throughout the land among all the people of Nephi. A secret band of robbers fueled this destruction and wickedness, causing the war to persist in the seventy-third year. In this year, Nephi cried to the Lord, pleading: O Lord, prevent the people's destruction by the sword. Instead, let a famine stir them to remember thee, leading them to repent and turn unto thee.

The Lord heeded Nephi's words, causing a great famine among all the people of Nephi in the seventy-fourth year. The famine continued, and the work of destruction shifted from the sword to famine. The destruction continued in the seventy-fifth year as the earth, smitten and dry, failed to yield grain, leading to widespread death, especially in the more wicked parts of the land.

Faced with imminent famine, the people remembered the Lord their God and Nephi's words, pleading with their leaders to ask Nephi to pray for the famine's end. The judges conveyed the people's request to Nephi, who, seeing their repentance and humility, prayed for relief from the famine.

Nephi prayed for the Lord's anger to be appeased in the destruction of the wicked men and sought the Lord's mercy, asking for rain to end the famine.

In the seventy-sixth year, the Lord turned away His anger, causing rain to fall, bringing forth fruit and grain. The people rejoiced, esteeming Nephi as a great prophet.

The people of Nephi prospered, covering the land from sea west to sea east, rebuilding waste places, and multiplying. Peace prevailed in the seventy-sixth and seventy-seventh years, with the church spreading and most people belonging to it.

Despite minor doctrinal contentions in the seventy-eighth year, peace continued. Strife arose in the seventy-ninth year, but Nephi and Lehi's teachings ended the strife.

In the eightieth year, dissenters and Lamanite descendants initiated war against the Nephites, becoming an exceedingly great band of robbers.

These robbers wreaked havoc, causing much destruction among the Nephites and Lamanites. An army was sent to stop the robbers but was driven back into their own lands.

In the eighty-first year, another attempt against the robbers resulted in destruction and their retreat. The robbers continued to increase, defying Nephite and Lamanite armies and causing great fear. The eighty-first year ended with the robbers still growing strong. The robbers visited various parts of the land, killing many, and capturing women and children. This great evil stirred the people to remember the Lord in the eighty-first year.

However, in the eighty-second year, the people began forgetting their Lord again, and wickedness increased in the eighty-third year. The eighty-fourth year saw no improvement, and the

people continued in their wicked ways. The eighty-fifth year ended, marking a period of increasing pride and wickedness, leaving the people ripe for destruction.

Chapter Twelve.

Thus, we can observe the falsehood and the instability of the hearts of humankind. We can see that the Lord, in His great and infinite goodness, blesses and prospers those who place their trust in Him. At the very time when He blesses His people—increasing their fields, flocks, herds, gold, silver, and all kinds of precious things, sparing their lives, delivering them from enemies, and softening the hearts of their foes—this is the time they harden their hearts. They forget the Lord, trample the Holy One underfoot, and do so because of their ease and exceedingly great prosperity. We see that unless the Lord chastens His people with afflictions, visits them with death, terror, famine, and various pestilences, they will not remember Him.

How foolish, vain, evil, devilish, quick to do iniquity, and slow to do good are the children of men. They are quick to heed the words of the evil one, set their hearts on the world's vain things, and are quick to be lifted up in pride. They boast, commit various iniquities, and are slow to remember the Lord their God and listen to His counsels. They are slow to walk in the paths of wisdom. They do not desire the Lord their God, who created them, to rule over them. Despite His great goodness and mercy, they set aside His counsels and reject Him as their guide.

How great is the nothingness of humankind; they are even less than the dust of the earth. The dust of the earth moves at the command of our great and everlasting God, dividing hither and thither. Hills and mountains tremble and quake at His voice. By the power of His voice, they break up and become smooth, like a valley. The whole earth shakes by the power of His voice. Foundations rock, even to the very center, by the power of His voice.

If He says to the earth: Move, it moves. If He says to the earth: Go back, lengthen the day for many hours, it is done. According to His word, the earth goes back, making it appear to man that the sun stands still. Surely, it is the earth that moves, not the sun.

If He says to the waters of the great deep: Be dried up, it is done. If He says to a mountain: Be raised up, come over, and fall upon that city to bury it, it is done. If a man hides a treasure in the earth, and the Lord says: Let it be accursed because of the iniquity of him who hid it, it becomes accursed. If the Lord says: Be thou accursed, that no man shall find thee from this time henceforth and forever—behold, no man getteth it henceforth and forever. If the Lord says to a man: Because of your iniquities, you shall be accursed forever, it shall be done. If the Lord says: Because of your iniquities, you shall be cut off from my presence, it will happen. Woe to him to whom the Lord says this; it will be unto him that will do iniquity, and he cannot be saved.

Therefore, for men to be saved, repentance has been declared. Blessed are those who will repent and hearken unto the voice of the Lord their God; they shall be saved. May God grant, in His great fullness, that men might repent and engage in good works, that they might be restored unto grace for grace according to their deeds. I wish all men might be saved, but we read that in the great and last day, some shall be cast out, cast off from the Lord's presence. They shall be consigned to a state of endless misery, fulfilling the words: Those who have done good shall have everlasting life, and those who have done evil shall have everlasting damnation. Amen.

THE PROPHECY of SAMUEL, *the* LAMANITE, to the Nephites. (Chapters 13-15)

Chapter Thirteen.

In the eighty-sixth year, the Nephites persisted in great wickedness, while the Lamanites diligently observed God's commandments according to the law of Moses. During this year, a Lamanite named Samuel came to the land of Zarahemla and began preaching repentance to the people. Despite preaching for many days, they cast him out, and he was about to return to his own land. However, the voice of the Lord instructed him to return and prophesy whatever came into his heart.

As the people would not allow him into the city, he went to the wall, stretched forth his hand, and loudly prophesied whatever the Lord placed in his heart. Samuel, the Lamanite, declared that he spoke the words of the Lord, revealing that the sword of justice hung over the people. He warned that within four hundred years, the sword of justice would fall upon them, bringing heavy destruction. The only salvation would be through repentance and faith in the Lord Jesus Christ, who would come into the world, suffer, and be slain for the people.

Samuel testified that an angel of the Lord had declared this to him, bringing glad tidings to his soul. He had been sent to declare the same to the people for their benefit, but they refused to receive him. The Lord declared that due to the hardness of the Nephites' hearts, unless they repented, He would take away His word, withdraw His Spirit, allow their enemies to turn against them, and visit them with the sword, famine, and pestilence within four hundred years. The Lord would visit them in fierce anger, and some of their enemies from the fourth generation would witness their utter destruction unless they repented. Repentance and a return to the Lord would turn away His anger, but woe unto those who refused to repent.

Samuel pronounced woe unto the great city of Zarahemla because many of its inhabitants would harden their hearts against the Lord.

The city would be spared for the sake of the faithful, but the time would come when, after casting out the righteous, the city would be ripe for destruction because of its wickedness and abominations. The city of Gideon and all the Nephite-possessed cities in the land round about were also warned of impending woe due to their wickedness and abominations. A curse would come upon the land because of the people's wickedness and abominations.

The Lord declared that treasures hidden in the earth would be irredeemable unless hidden by the righteous unto the Lord.

The people's hearts set on riches would lead them to hide their treasures in vain, as their riches would become slippery. In their days of poverty, they would cry to the Lord in vain. The Lord caused a curse on the land and their riches because the people did not remember Him and gave their hearts to pride and iniquities.

Woe unto the people for casting out and mocking the prophets, slaying them, and committing all manner of iniquity against them. The people hypocritically claimed they would not have slain the prophets if they lived in the days of their fathers. However, they were worse, for when a prophet came among them testifying of their sins, they sought ways to destroy him.

Yet, if a man encouraged them to follow their pride and desires, they accepted him as a prophet. They supported those who spoke flattering words, giving them substance and treasure.

The Lord condemned the wicked and perverse generation for following foolish and blind guides, choosing darkness over light. The anger of the Lord was kindled against them, leading to the cursed land due to their iniquity. The Lord cursed their riches, making them unobtainable, and in their days of poverty, they would lose them. In vain, they would cry unto the Lord, facing desolation and sure destruction.

In that day, they would lament, wishing they had not killed the prophets and remembering the day the Lord gave them riches. They would experience the loss of tools and weapons, surrounded by demons and facing the consequences of their iniquities. They would cry in regret, wishing they had repented when the word of the Lord came to them.

However, their days of probation had passed, and they had procrastinated their salvation until it was too late. They sought happiness in iniquity, contrary to the righteousness of their great and Eternal Head. Samuel pleaded with the people to hear his words, praying for the anger of the Lord to turn away from them if they would repent and be saved.

Chapter Fourteen.

Samuel, the Lamanite, prophesied numerous things that cannot be recorded. He declared to them a sign: In five more years, the Son of God would come to redeem all who believed in His name.

As a sign of His coming, there would be great lights in heaven, so much so that there would be no darkness in the night before His arrival, appearing as if it were day. This sign would consist of one day, a night, and another day without darkness, signifying His birth. Additionally, a new star would arise, an unprecedented sign. Many more signs and wonders in heaven were promised.

These signs would be so astonishing that people would fall to the earth in amazement. Whoever believed in the Son of God would receive everlasting life. Samuel conveyed the Lord's command to proclaim repentance and prepare the way of the Lord.

Due to his Lamanite heritage and the hardness against his message, the people sought to destroy him, casting him out. Samuel ascended the walls to deliver his message about the judgments awaiting them due to their iniquities and the conditions of repentance. He wanted them to know about the coming of Jesus Christ, the Son of God, the Creator, to help them believe in His name.

Another sign he presented was that of Christ's death. Christ had to die for salvation, bringing about the resurrection of the dead and enabling humanity to return to the Lord's presence. This death initiated the redemption from the spiritual death caused by the fall of Adam. Christ's resurrection brought all mankind back into the presence of the Lord. Repentance became a condition, sparing those who repented but resulting in spiritual death for those who didn't. Samuel urged repentance to avoid condemnation and the second death.

Another sign, indicating Christ's death, would be darkness covering the land for three days, including the sun, moon, and stars refusing to give light. Thunderings, lightnings, earthquakes, and rocks breaking apart would accompany His death. The earth's surface would be permanently altered, with mountains becoming valleys and vice versa.

There would be great tempests, cities becoming desolate, and highways breaking up. Graves would open, yielding up their dead, and many saints would appear to many.

An angel foretold these events, specifying the duration of thunderings and lightning. Darkness would cover the earth for three days during the tempest. The angel stated that many would witness even greater things to eliminate unbelief among the people. This was to ensure salvation for believers and righteous judgment for non-believers, who brought condemnation upon themselves.

Samuel reminded them that those who perished or committed iniquity did so unto themselves, emphasizing their freedom to choose between good and evil. God had granted them the knowledge to distinguish between good and evil, allowing them the agency to choose life or death and to be restored accordingly.

Chapter Fifteen.

My beloved brethren, I want to emphasize that unless you repent, your homes will be deserted. If repentance doesn't occur, your women will experience great sorrow while nursing. Fleeing will be attempted, but there will be no refuge. Woe to those with child, for they will be burdened and unable to escape, trodden down and left to perish. Woe to the people called the Nephites if they don't repent when witnessing the signs and wonders shown to them. Despite being a chosen people loved and chastened by the Lord, they must repent.

Lamanites, on the other hand, were hated due to their continual evil deeds, stemming from the iniquity of their fathers' traditions. Salvation reached them through Nephite preaching, and the Lord prolonged their days for this purpose. The majority of Lamanites walk circumspectly, observing God's commandments, statutes, and judgments. They diligently strive to bring their brethren to the truth, resulting in daily additions to their numbers. Many have embraced the truth, forsaking the wicked traditions of their fathers, believing in the holy scriptures and prophecies. This faith and repentance bring a change of heart.

Those who experience this transformation are firm and steadfast in the faith, avoiding sin even to the point of allowing themselves to be trodden down and slain by enemies rather than lifting their swords. Due to their steadfastness and enlightenment, the Lord blesses them and prolongs their days, even in the face of their iniquity.

Despite potential dwindling in unbelief, the Lord promises the restoration of the Lamanites in the latter times, showing mercy amid afflictions and scattering. According to prophecy, they will be brought back to the true knowledge of their Redeemer and numbered among His sheep.

The Nephites are warned that it will be better for the Lamanites unless they repent. If the mighty works shown to the Nephites had been presented to the Lamanites, those who dwindled in unbelief due to their fathers' traditions, they wouldn't have fallen into unbelief again. The Lord declares that He won't utterly destroy the Lamanites; they will return to Him in the day of His wisdom. Regarding the Nephites, the Lord warns that if they don't repent and follow His will, they will be utterly destroyed due to their unbelief, despite the many mighty works performed among them.

Chapter Sixteen.

Many heard the words of Samuel, the Lamanite, on the city walls. Those who believed went to seek Nephi, confessing their sins and desiring baptism. Those who disbelieved were angry and threw stones and shot arrows at Samuel, but the Spirit protected him.

Seeing they couldn't harm him, more believed, going to Nephi for baptism. Nephi baptized, prophesied, preached, and performed miracles, declaring repentance and the imminent coming of Christ. He warned of future events so they would believe, leading repentant believers to seek baptism.

Those who didn't believe cried to their captains to capture Samuel, claiming he had a devil preventing them from harming him. Samuel escaped and preached in his own land. He was never heard of again among the Nephites, marking the end of the eighty-sixth year.

The eighty-seventh year concluded, with most people remaining in pride and wickedness, and a few walking circumspectly. Through the eighty-ninth year, people grew more hardened in iniquity, defying God's commandments.

The ninetieth year brought great signs and wonders, fulfilling the prophets' words. Angels appeared to wise men with glad tidings. Scriptures began to be fulfilled. Despite this, people, except for the most believing, hardened their hearts, relying on their own strength and wisdom.

They doubted the fulfillment of prophecies and reasoned that Christ wouldn't reveal Himself to them as in Jerusalem. They believed it was a wicked tradition to keep them ignorant and dependent on others for their knowledge. Disturbed by foolish thoughts, Satan stirred them up, spreading rumors and contentions. Despite signs and miracles, Satan gained a stronghold on their hearts.

The ninetieth year under the judges concluded. This marks the end of the book of Helaman, according to the record of Helaman and his sons.

THIRD NEPHI

THE BOOK *of* NEPHI

(The Son of Nephi, who was the Son of Helaman)

AN INTRODUCTION:

Helaman, the son of Helaman, descended from a line that includes Alma, Alma's father also named Alma, and traces back to Nephi, the son of Lehi.

Lehi and his family left Jerusalem in the first year of Zedekiah's reign, the king of Judah.

Chapter One.

In the ninety-first year, six hundred years after Lehi's departure from Jerusalem, Lachoneus served as the chief judge and governor. Nephi, Helaman's son, left the land of Zarahemla, entrusting his eldest son Nephi with the plates of brass, records, and sacred items since Lehi's departure. Nephi departed to an unknown destination, and his son Nephi assumed responsibility for keeping the records of the people.

As the ninety-second year commenced, prophecies started to be more fully realized, with greater signs and miracles among the people. However, some began to doubt the fulfillment of Samuel the Lamanite's words, claiming the time for their realization had passed. These skeptics rejoiced over their brethren, asserting that Samuel's prophecies had not come true, causing sorrow among the believers. Their dissent led to a great uproar throughout the land, and the faithful grew anxious, fearing the prophecies might not come to pass. Despite the turmoil, believers watched steadfastly for the specified day and night when there would be no darkness, hoping to confirm that their faith was not in vain.

Unbelievers designated a day for the execution of those who believed in the traditions, unless the prophesied sign occurred. Witnessing this wickedness, Nephi, son of Nephi, felt profound sorrow for his people. He went out, bowed down upon the earth, and cried mightily to God on behalf of those facing destruction due to their faith in ancestral traditions.

Nephi fervently prayed throughout the day, and the voice of the Lord came to him, assuring him that the time was at hand. On that night, the promised sign would be given, and on the morrow, the Lord would come into the world to fulfill all spoken by His holy prophets. The Lord instructed Nephi to lift up his head and be of good cheer, for the time was near, and the prophesied sign would

manifest that night. The Lord emphasized His imminent arrival, expressing His commitment to fulfill all that had been spoken by His prophets. The proclamation affirmed that the Lord was coming to fulfill all things known to humanity since the foundation of the world. The Lord would execute the will of both the Father and the Son, as the time was at hand, and the promised sign would be given that night.

The words spoken to Nephi were fulfilled as the sun went down without darkness, astonishing the people when night came. Many who had doubted the prophets fell to the earth as if dead, realizing their plan of destruction for the believers had failed due to the imminent sign. The people, both in the north and south lands from the west to the east, were exceedingly amazed, falling to the earth in recognition that the Son of God would soon appear. Fear gripped them due to their iniquity and unbelief, acknowledging the fulfillment of prophecies.

There was no darkness throughout that night; it was as bright as mid-day. The sun rose in the morning according to its regular order, confirming that it was the day the Lord would be born, as foretold by the given sign. Every detail unfolded precisely as prophesied by the prophets. A new star appeared, fulfilling the divine word.

Despite Satan spreading lies to harden hearts against the witnessed signs and wonders, the majority believed and converted to the Lord.

Nephi and many others went among the people, baptizing them in repentance, leading to a significant remission of sins. Peace returned to the land, with only a few contentious individuals attempting to argue against the observance of the law of Moses. They erred due to a lack of understanding of the scriptures. However, they soon repented and confessed their faults when they learned that the law had not yet been fulfilled and must be completed in every detail. The word came to them that not a jot or tittle would pass away until all was fulfilled. This realization occurred in the same year. The ninety-second year passed with glad tidings as the signs unfolded, aligning with the prophecies of the holy prophets.

The ninety-third year passed in peace, except for the Gadianton robbers infesting the land. Their strongholds and secret places prevented the people from overpowering them, resulting in numerous murders and much slaughter.

In the ninety-fourth year, the Gadianton robbers increased significantly as many Nephite dissenters fled to join them. This caused sorrow among the remaining Nephites and also afflicted the Lamanites. The Lamanites' rising generation, influenced by Zoramites, engaged in lies and flattering words, leading them away to join the Gadianton robbers.

The Lamanites, too, experienced a decline in faith and righteousness due to the wickedness of the rising generation.

Chapter Two.

In the ninety-fifth year, the people gradually forgot the remarkable signs and wonders they had witnessed, becoming increasingly indifferent to heavenly manifestations. This indifference led to hardened hearts and blinded minds, fostering disbelief in everything they had heard and seen. They concocted vain explanations in their hearts, attributing these phenomena to human actions and the devil's influence, intending to deceive and lead the people astray. Satan regained control of their hearts, blinding their eyes, and convincing them that the doctrine of Christ was foolish and empty. Wickedness and abominations strengthened among the people, who dismissed the possibility of future signs and wonders. Satan, in turn, led them to commit great wickedness throughout the land.

The ninety-sixth, ninety-seventh, ninety-eighth, and ninety-ninth years passed, reaching a century since the days of King Mosiah. Additionally, six hundred and nine years had transpired since Lehi's departure from Jerusalem. Nine years had elapsed since the prophesied sign of Christ's coming, prompting the Nephites to begin reckoning time from this event. Nephi, the record-keeper, did not return to Zarahemla, remaining elusive in the land. Despite extensive preaching and prophesying, the people persisted in wickedness, and the tenth and eleventh years passed in iniquity.

Wars and contentions erupted throughout the land in the thirteenth year, as the Gadianton robbers grew numerous and inflicted devastation. The situation compelled both Nephites and Lamanites to take up arms for their safety, defending their rights, church privileges, worship, and freedom.

Threatened with utter destruction, the Nephites faced a severe war by the end of the thirteenth year. Lamanites who joined them were counted among the Nephites, their curse lifted, and their skin became white.

In the fourteenth year, despite gaining some advantage, the people of Nephi continued to face a severe war against the robbers. By the fifteenth year, due to the people's wickedness, contentions, and dissensions, the Gadianton robbers gained numerous advantages, leaving the people in a state of many afflictions.

The sword of destruction loomed over them in the fifteenth year, poised to strike them down due to their iniquities.

Chapter Three.

In the sixteenth year from the coming of Christ, Lachoneus, the regional governor, received a letter from the leader of the band of robbers, Giddianhi. The message praised Lachoneus and his people for their resolute defense of what they believed to be their rights and liberties, commending their firmness, and portraying them as standing strong as if divinely supported in defending their liberty, property, and country.

The letter expressed regret that Lachoneus might consider standing against the numerous brave men under the author's orders, who eagerly awaited the command to descend upon the Nephites and destroy them. The author Giddianhi warned of the Nephites' unconquerable spirit and vowed utter destruction should they resist, citing their everlasting hatred due to perceived wrongs. Giddianhi urged Lachoneus to yield their cities, lands, and possessions to avoid the sword and impending destruction. He proposed unity and partnership, emphasizing becoming brethren rather than slaves, and swore an oath of non-destruction if they complied, but threatened swift annihilation if they resisted.

Lachoneus was astonished by Giddianhi's bold demands and threats. As a just man, he rejected the robber's demands and instead called upon his people to seek strength from the Lord in preparation for the impending threat.

Lachoneus issued a proclamation for the people to gather, fortifying themselves in one location with strong fortifications. Nephite and Lamanite armies were stationed as guards to protect against the robbers day and night. Lachoneus warned that only repentance and prayers to the Lord could deliver them from the Gadianton robbers.

Lachoneus's words and prophecies struck fear in the hearts of the people, motivating them to prepare according to his instructions. Chief captains, including Gidgiddoni, were appointed to lead the Nephite armies against the robbers when they descended from the wilderness.

Gidgiddoni, a great prophet and chief captain, rejected the people's suggestion to preemptively attack the robbers, emphasizing waiting for the enemy to come to them. The people, motivated by fear and repentance, gathered in the land of Zarahemla, fortifying themselves against their enemies.

In the seventeenth year, the people marched forth, taking their possessions to the designated gathering place in the land southward. Lachoneus organized their defense due to the curse upon the land northward, and the people, repentant and fearing Lachoneus's words, prayed for deliverance from their enemies.

Gidgiddoni oversaw the production of various weapons and armor, following his instructions, as the people prepared for the impending battle against the Gadianton robbers.

Chapter Four.

Towards the close of the eighteenth year, the marauding armies prepared for battle, descending from hills, mountains, wilderness, strongholds, and secret places. They seized lands in both the north and south abandoned by the Nephites; claiming desolate cities. However, the barren lands left no game for the robbers except in the wilderness.

Unable to sustain themselves outside the wilderness due to the Nephites' consolidated strength and stored provisions, the robbers resorted to open battle against the Nephites. Despite their threats, the Nephites, in one body with ample provisions, aimed to eliminate the robbers over the next seven years.

In the nineteenth year, Giddianhi realized that the only way for his armies to subsist was through plunder, robbery, and murder. Fearful of the Nephites, they avoided spreading across the land to cultivate, prompting Giddianhi to command an attack on the Nephites in the sixth month.

The robbers, appearing fearsome with blood-stained attire and unique armor, marched forth in battle formation. Witnessing this, the Nephite armies fell to the ground, praying to the Lord for deliverance. Contrary to the robbers' expectations, the Nephites did not fear them but feared their God and sought His protection.

As the battle unfolded, the Nephites, strengthened by the Lord, withstood the robbers' attack. Despite Giddianhi's threats, the Nephites defeated the robbers, causing them to retreat. Giddianhi, the bold robber leader, was pursued, overtaken, and slain.

The Nephite armies returned to their secure position, and the nineteenth year passed without another battle. In the twentieth year, the robbers refrained from combat. However, in the twenty-first year, they surrounded the Nephites, intending to lay siege and force their surrender.

The robbers, now led by Zemnarihah, aimed to cut off the Nephites from their lands. Yet, this played into the Nephites' advantage as their provisions and the scarcity of food among the robbers made a prolonged siege impractical.

The Nephites continually launched attacks on the robbers, causing massive destruction. Recognizing their weakness, Zemnarihah ordered a withdrawal from the siege, and the robbers marched northward. Gidgiddoni, aware of their plan, strategically positioned his armies to cut off the robbers' retreat.

In a night-time maneuver, the Nephite armies intercepted the robbers both in front and rear, effectively blocking their escape routes. Thousands of robbers surrendered, and Zemnarihah, their leader, was captured, hanged, and his followers defeated.

The Nephites celebrated their victory, expressing gratitude for divine intervention and protection. They praised God for delivering them from their enemies, their hearts overflowing with joy and tears. The people sang and rejoiced, attributing their salvation to repentance and humility.

Chapter Five.

Every member of the Nephite community unwaveringly believed in the words of the holy prophets. Not a single individual doubted, recognizing the inevitability of the prophecies being fulfilled. Their understanding of Christ's advent, as expedient, stemmed from the multitude of signs in alignment with the prophets' words. The events that had transpired solidified their conviction that everything foretold must undoubtedly come to pass. Consequently, the people abandoned their sins, abominations, and whoredoms, wholeheartedly serving God with diligence day and night.

After apprehending all the robbers, insomuch that none did escape who were not slain, the Nephites incarcerated them. The prisoners were subjected to the preaching of God's word, and those who repented and vowed to abstain from murder were granted freedom. However, those unwilling to enter a covenant and harboring secret murderous intentions, breathing out threats against their brethren, faced condemnation and legal consequences. Thus, the Nephites successfully eradicated the secretive, and abominable combinations characterized by extensive wickedness and numerous murders.

The passing of the twenty-second, twenty-third, twenty-fourth, and twenty-fifth years marked the cumulation of a quarter-century.

While many remarkable events occurred, this book's limitations prevented the recording of even a hundredth part of what unfolded during this period among the populous. Records containing a comprehensive account of the people's proceedings existed, with Nephi providing a shorter but accurate version. Accordingly, Mormon documented the events in alignment with Nephi's record, engraving them onto plates crafted by his own hands.

Bearing the name of the land of Mormon, where Alma established the first church following the people's transgression, Mormon identified himself as a disciple of Jesus Christ. Called by Christ to declare His word for the people's eternal life, it became necessary for him to fulfill the prayers of the departed holy ones according to their faith by recording the events that transpired. Thus, he compiled a concise record from the time of Lehi's departure until the present day, relying on accounts from predecessors and personal experiences. Stating the just and true nature of his record, Mormon acknowledged the limitations of language, preventing the comprehensive description of certain aspects. Bringing his personal reflections to an end, he transitioned to providing an account of the events preceding him.

As a pure descendant of Lehi, Mormon expressed gratitude for God and Jesus Christ, acknowledging their role in leading their fathers out of Jerusalem—a knowledge known only to God and those brought out of that land. He recognized the abundance of knowledge granted for the salvation of their souls. Acknowledging God's blessings on the house of Jacob and mercy toward the seed of Joseph, Mormon affirmed that God prospered those who kept His commandments. He prophesied the gathering of a remnant of Joseph's seed and the fulfillment of God's covenant with the scattered seed of Jacob. Asserting the surety of the Lord's covenant, Mormon prophesied the gathering of the remnant of Jacob's seed from all corners of the earth. He concluded with a firm declaration that, as the Lord lives, this gathering would occur, bringing the scattered remnants back to their lands; yea, as the Lord liveth so shall it be. Amen.

Chapter Six.

In the twenty-sixth year, all the Nephites returned to their respective lands, accompanied by their families, livestock, and possessions—horses, cattle, and everything they owned. They hadn't depleted all their provisions, taking with them the unconsumed grain, gold, silver, and precious items. The return encompassed both the northern and southern lands, establishing peace. Robbers, who committed to maintaining peace and chose to remain Lamanites, were granted lands based on their numbers. This arrangement aimed to provide sustenance through their labors, fostering peace across the land.

Prosperity resumed, and during the twenty-sixth and seventh years, great order prevailed. Laws were established, grounded in equity and justice, contributing to the overall well-being. Unhindered prosperity prevailed, with the only potential obstacle being transgressions. Gidgiddoni, Judge Lachoneus, and appointed leaders orchestrated this lasting peace. Numerous cities were either rebuilt or renovated. A network of highways and roads facilitated travel between cities and lands. By the end of the twenty-eighth year, continual peace was established.

However, in the twenty-ninth year, disputes arose among the people. Some succumbed to pride due to their vast riches, leading to persecutions. Merchants, lawyers, and officers proliferated, causing distinctions based on wealth and educational opportunities. Inequality emerged, threatening the unity of the church. A hierarchy developed, fueled by pride and materialism. Some, due to poverty, remained ignorant, while others, affluent, gained significant knowledge. Pride created a stark contrast—some retaliated against insults, while others endured persecution with humility and penitence before God.

The thirtieth year saw widespread iniquity, causing the breakup of the church throughout the land, except for a faithful few among the converted Lamanites. The root cause was Satan's influence, enticing people toward various forms of iniquity, pride, and the pursuit of worldly vanities. The people, despite enjoying peace for a brief period, succumbed to wickedness at the commencement of the thirtieth year. Aware of God's will, they rebelled willfully, leading to a prolonged state of awful wickedness.

Lachoneus, the son, governed during this time. Inspired individuals from heaven emerged in the thirtieth year, testifying boldly about Christ's redemption, death, and sufferings. Many, especially chief judges, high priests, and lawyers, opposed these testimonies, leading to anger and persecutions. Lawyers and judges lacked the authority to condemn anyone to death without the governor's approval. Despite this, secret executions of those testifying of Christ occurred, contravening the laws. A complaint reached Zarahemla, accusing the judges of unlawful condemnation.

The land's laws forbade execution without the governor's approval. The judges were brought to trial, but they were supported by friends, kindreds, lawyers, and high priests. The judges formed a covenant to unite against righteousness, opposing the law and the country's rights. They defied justice, plotted against the governor, and aimed to establish a king, eliminating the land's freedom, and subjecting it to a monarchy.

Chapter Seven.

In this thirtieth year, contrary to establishing a king over the land, a grave event unfolded—the chief judge of the land was murdered upon the judgment-seat. This led to division among the people, who separated into tribes based on family, kindred, and friends, dismantling the existing government. Each

tribe appointed a chief or leader, resulting in the formation of tribes and their respective leaders. Due to the requisite familial ties, each tribe grew significantly in size.

Despite their numbers, there were no wars yet among them. However, yielding to the influence of Satan brought about this iniquity. The government's regulations crumbled due to a secret combination formed by friends and kindreds of those who murdered the prophets. This caused significant contention in the land, leading even the more righteous part of the population to turn wicked, reminiscent of a dog returning to vomit or a sow to wallowing in the mire. Within six years, a substantial portion of the people had forsaken their righteousness.

The secret combination, responsible for the widespread iniquity, appointed a man named Jacob as their king. He had been a chief voice against the prophets testifying of Jesus. Although their numbers were fewer than the united tribes, they had a king leading this wicked faction. Jacob, recognizing their numerical disadvantage, commanded his people to flee to the northernmost part of the land, where they could build a kingdom and attract dissenters, ultimately becoming strong enough to contend with the united tribes.

Their swift march continued until they were out of reach, marking the end of the thirtieth year, concluding the affairs of the people of Nephi. In the thirty-first year, the people organized into tribes based on family, kindred, and friends. Despite agreeing not to go to war against each other, they lacked unity in laws and government, established according to the preferences of their chiefs and leaders. Strict laws prevented trespassing between tribes, leading to a semblance of peace. However, their hearts turned away from the Lord, resulting in the stoning and expulsion of prophets.

In the thirty-first year, Nephi, who had been visited by angels and the voice of the Lord, went forth among them, witnessing the ministry of Christ. Grieved by their hardened hearts, he boldly testified of repentance and remission of sins through faith in Jesus Christ.

Nephi's testimony was based on his firsthand observations of their quick descent from righteousness to wickedness. Despite ministering extensively, not all of Nephi's teachings could be recorded, but he wielded great authority and power in his ministry. Angered by his greater power, the people opposed Nephi, who, due to his profound faith, experienced daily ministrations from angels. In the name of Jesus, Nephi cast out devils and unclean spirits and even raised his stoned to death brother, further fueling the people's anger. Witnessing these miracles angered the people, and Nephi continued performing more miracles in the name of Jesus. The thirty-first year passed with few conversions to the Lord, but those converted testified of experiencing the power and Spirit of God in Jesus Christ.

Those who had devils cast out and were healed testified of being influenced by the Spirit of God, showing signs and performing miracles among the people. The thirty-second year passed similarly, with Nephi crying unto the people, preaching repentance and remission of sins.

In the commencement of the thirty-third year, Nephi continued his call for repentance. An important note was that none were brought to repentance without being baptized with water. Therefore, Nephi ordained men for the ministry, ensuring that all who came to them were baptized with water as a testimony of their repentance and remission of sins before God and the people. Many were baptized unto repentance in the early part of this year; and thus the more part of the year did pass away.

Chapter Eight.

According to our truthful writings, kept by a just man who performed miracles in the name of Jesus, no one could work such miracles unless entirely cleansed from iniquity. If there were no errors in this man's timekeeping, the thirty-third year had concluded. People anxiously awaited the sign foretold by the Lamanite prophet Samuel—a darkness lasting three days over the entire land. Despite numerous signs, great doubts and disputes arose among the people.

In the thirty-fourth year, on the fourth day of the first month, an unprecedented storm and terrible tempest shook the entire land. Thunder so severe it seemed to split the earth, along with exceedingly sharp lightning, wreaked havoc never before witnessed.

Zarahemla caught fire, and Moroni sank into the sea, its inhabitants drowned. The city of Moronihah vanished, replaced by a massive mountain where it once stood.

A great and terrible destruction occurred in the south, but the north suffered even more, with the whole face of the land changed due to tempests, whirlwinds, thunder, lightning, and intense earthquakes.

Highways were destroyed, level roads spoiled, and once-smooth areas turned rough. Many renowned cities sank, burned, or crumbled, leaving the places desolate. Some cities remained, but the damage was extensive, with many inhabitants slain. A few were carried away in the whirlwind, their destination unknown.

The entire face of the earth transformed due to the tempests, thunderings, lightnings, and quaking. Rocks split into fragments, with seams and cracks covering the land. After about three hours of tumultuous events, darkness blanketed the land.

Thick darkness continued, preventing the use of candles, torches, or kindling fires. No light was visible—neither from the sun, moon, nor stars—due to the thick mists of darkness. The darkness persisted for three days, causing great mourning, howling, and weeping among the inhabitants.

In their distress, people lamented their failure to repent before the catastrophic events, expressing regret for the destruction of Zarahemla and Moronihah. The mournful cries of the people reflected their remorse for not heeding the prophets and sparing their brethren, mothers, fair daughters, and children from the tragic fate of these cities. Thus, the people's lamentations echoed, expressing profound grief for the catastrophic darkness and destruction that had befallen them.

Chapter Nine.

A voice resonated among all the earth's inhabitants, across the entire land, declaring: Woe, woe, woe to this people! Woe to all the earth's inhabitants unless they repent! The devil rejoices, and his angels celebrate the slain fair sons and daughters of my people. It is due to their iniquity and abominations that they have fallen!

I have burned the great city Zarahemla with fire, including its inhabitants. The great city Moroni I caused to sink into the depths of the sea, its inhabitants drowned. The great city Moronihah I covered with earth, hiding the iniquities and abominations of its inhabitants. This is to prevent the blood of the prophets and saints from accusing them before me.

The city of Gilgal, Onihah, Mocum, Jerusalem, and others, I caused to sink, their inhabitants buried in the depths. Waters replaced them to conceal their wickedness.

The cities of Gadiandi, Gadiomnah, Jacob, and Gimgimno—all sunk, forming hills and valleys. Their inhabitants were buried to hide their wickedness from me.

The great city Jacobugath, inhabited by the people of King Jacob, I burned with fire due to their sins and unparalleled wickedness. Their secret murders and combinations disrupted the peace and government of the land. I caused them to be burned to eliminate them and prevent the blood of prophets and saints from accusing them.

The cities of Laman, Josh, Gad, and Kishkumen, I burned with fire and their inhabitants, punished for their wickedness in rejecting prophets and stoning those sent to condemn their abominations. Since they cast out all righteousness, I sent down fire to destroy them. This concealed their wickedness and abominations, preventing the blood of prophets and saints from crying out against them. Numerous great destructions have occurred in this land and among this people because of their wickedness and abominations.

All who have been spared for their righteousness, will you not now return to me, repent of your sins, and be converted for healing? Indeed, I declare that those who come unto me shall have eternal life. My merciful arm is extended, and I will receive all who come. Blessed are those who approach me.

I am Jesus Christ, the Son of God. I created the heavens, the earth, and everything in them. I was with the Father from the beginning. The Father is in me, and I am in the Father, glorifying His name.

Though I came to my own, they rejected me, fulfilling the scriptures about my coming. Those who received me become the sons of God. I will do the same for all who believe in my name, as through me, redemption comes, and I fulfill the law of Moses. I am the light and life of the world, Alpha and Omega, the beginning and the end.

No more shall you offer blood sacrifices; burnt offerings. I accept a broken heart and a contrite spirit. Those who come to me with such, I will baptize with fire and the Holy Ghost, just as the Lamanites were baptized at their conversion.

I came to bring redemption, to save the world from sin. Therefore, those who repent and come to me as little children, I will receive. I laid down my life for such, taking it up again. Repent, come to me, ends of the earth, and be saved.

Chapter Ten.

Behold, all the inhabitants of the land heard these words and witnessed them. After these sayings, there was a profound silence in the land lasting many hours. The astonishment of the people was so great that they ceased their lamentations and howling over the loss of their slain kindred. Hence, there was silence throughout the land for an extended period.

Once again, a voice spoke to the people, and everyone heard and bore witness, saying: O people of these fallen great cities, descendants of Jacob, of the house of Israel, how often have I gathered you as a hen gathers her chicks under her wings, nourishing you. Again, how frequently would I have gathered you as a hen gathers her chicks. O people of the house of Israel who have fallen, dwellers of Jerusalem who have fallen, how often would I have gathered you as a hen gathers her chicks, yet you resisted. O house of Israel, whom I have spared, how often will I gather you as a hen gathers her chicks, if you repent and return to me with a whole heart. But if not, O house of Israel, your dwellings will become desolate until the covenant to your fathers is fulfilled.

After hearing these words, the people began to weep and howl again for the loss of their kin and friends. So passed the three days, and in the morning, the darkness lifted from the land. The earth

ceased to tremble, rocks stopped rending, dreadful groans ceased, and all tumultuous noises faded away. The earth came together again, standing firm. The mourning, weeping, and wailing of the spared people ceased. Their sorrow turned to joy, and their lamentations became praise and thanksgiving to the Lord Jesus Christ, their Redeemer.

Thus far, the scriptures spoken by the prophets were fulfilled. The more righteous among the people were saved—those who received the prophets and did not stone them. They were not the ones shedding the blood of the saints; hence, they were spared. They were not sunk into the earth, drowned in the sea, burned by fire, crushed to death, carried away in the whirlwind, or overpowered by smoke and darkness.

Now, let the reader understand; those with scriptures should search them and see if these deaths and destructions by fire, smoke, tempests, whirlwinds, and the opening of the earth are not fulfilling the prophecies of holy prophets. Yea, many testified of these things at the coming of Christ and were slain for their testimony. The prophet Zenos and Zenock testified of these things, particularly about us, the remnant of their seed. Jacob, our father, also testified concerning a remnant of Joseph's seed. Are we not that remnant of Joseph's seed? Are not these testimonies written on the brass plates brought from Jerusalem by our father Lehi?

As the thirty-fourth year concluded, I will show you that the spared people of Nephi, also known as Lamanites, received great favors and blessings poured upon them. Soon after Christ ascended into heaven, He truly manifested Himself to them. He showed His body to them and ministered unto them. An account of His ministry will be given later. For now, I conclude my sayings.

Jesus Christ manifested Himself to the people of Nephi while the multitude gathered in the land Bountiful, ministering unto them.

This was the manner in which He revealed Himself to them.

Chapter Eleven.

At that moment, a vast multitude of the people of Nephi had gathered around the temple in the land Bountiful. They marveled and shared with one another the great and marvelous change that had occurred. Conversations centered on Jesus Christ, regarding whom the signs had been given concerning His death.

While they were conversing, a voice, not harsh or loud but piercing to the very core, seemed to come from heaven. It caused a quake within them, reaching their souls and igniting their hearts. After hearing the voice a second time without understanding and a third time with comprehension, they looked toward heaven, where the sound originated. This time, they understood the voice, which said: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him!

As they looked up toward heaven, they saw a Man descending, clothed in a white robe. He stood in their midst, capturing the attention of the entire multitude. They dared not speak to one another, thinking He might be an angel.

Stretching forth His hand, he spoke, saying: Behold, I am Jesus Christ, whom the prophets testified shall come into the world. The multitude fell to the earth, remembering the prophecy of Christ showing Himself after His ascension into heaven.

The Lord then spoke, inviting them to come forth and feel the prints of the nails in His hands and feet, confirming His identity as the God of Israel and the Savior of the world.

The multitude went forth, thrusting their hands into His side and feeling the prints of the nails. Going one by one, they bore record of seeing with their eyes and feeling with their hands, confirming the fulfillment of prophecies. In unison, they cried: Hosanna! Blessed be the name of the Most High God! Falling at Jesus' feet, they worshiped Him.

Jesus then addressed Nephi, commanding him to come forth. Nephi bowed and kissed His feet.

The Lord gave Nephi power to baptize, and He called others, granting them the same power. He emphasized unity and provided clear instructions on the manner of baptism.

Jesus declared His doctrine, focusing on repentance, belief, and baptism. He condemned contention and affirmed the oneness of the Father, the Son, and the Holy Ghost. He testified that those who believe, repent, and are baptized shall be saved, while those who do not shall be damned.

Jesus urged repentance and likened it to becoming as a little child. He reiterated the importance of baptism and clarified that only through repentance and baptism could one inherit the kingdom of God. He concluded by declaring His doctrine and urging the people to repent, likening those who build upon His teachings to a rock, while those who alter or reject His doctrine build on sandy foundations, susceptible to destruction.

He commissioned them to declare His words to the ends of the earth.

Chapter Twelve.

After Jesus spoke these words to Nephi and the twelve who had been called and given authority to baptize, a multitude surrounded Him. He extended His hand to them, proclaiming: Blessed are you if you heed the words of these twelve whom I have chosen to minister and serve you. They have the power to baptize with water, and after your baptism, I will baptize you with fire and the Holy Ghost. Therefore, you are blessed if you believe in me and are baptized after seeing and knowing me. Even more blessed are those who believe in your words, testifying that you have seen and know me. Those who humble themselves, believe your words, and are baptized will be visited with fire and the Holy Ghost, receiving a remission of their sins.

Blessed are the poor in spirit who come unto me, for they shall inherit the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are those who hunger and thirst after righteousness, for they shall be filled with the Holy Ghost. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God.

Blessed are those persecuted for my name's sake, for theirs is the kingdom of heaven. Blessed are you when men revile you, and persecute you for my sake, saying false, evil things. Rejoice and be exceedingly glad, for great is your reward in heaven. This mirrors the persecution faced by the prophets who came before you.

I give you to be the salt of the earth. But if the salt loses its savor, what will salt the earth? It becomes useless, fit only to be cast out and trampled by men.

I also designate you as the light of this people. A city on a hill cannot be hidden. People do not light a candle and hide it under a bushel but put it on a candlestick to give light to all in the house. Therefore, let your light shine before the people, showcasing your good works and glorifying your Father in heaven.

Do not think that I have come to destroy the law or the prophets. I am not here to destroy but to fulfill. Not one jot or tittle has passed away from the law; all has been fulfilled in me. I have given you the commandments of my Father, urging you to believe in me, repent of your sins, and come to me with a broken heart and a contrite spirit.

The commandments are before you, and the law is fulfilled. Come to me and be saved, for unless you keep my commandments at this time, you will not enter the kingdom of heaven.

You have heard it said of old: Thou shalt not kill, and whoever kills is in danger of God's judgment. But I say, whoever is angry with his brother is in danger of judgment. Whoever says to his brother: Raca, is in danger of the council, and whoever says: Thou Fool, is in danger of hell fire. If you come to me and remember that your brother has something against you, go to your brother, reconcile, and then come to me with a full heart, and I will receive you.

Settle matters with your adversary quickly while you are on the way with him, lest he gets you, and you are cast into prison. Truly, you shall not come out until you have paid the last senine. Can you pay even one senine while in prison? I say: No.

It is written: Thou shalt not commit adultery. But I say, whoever looks at a woman to lust after her has committed adultery already in his heart. I give you a commandment: Do not allow these things into your heart, for it is better to deny yourself these things, take up your cross, than to be cast into hell.

You have heard it said: Whosoever shall put away his wife, let him give her a writing of divorcement. But I say, whoever puts away his wife, except for fornication, causes her to commit adultery. Whoever marries a divorced woman commits adultery.

Again it is written: Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths. But I say, swear not at all, neither by heaven, for it is God's throne, nor by the earth, for it is his footstool, nor by your head, for you cannot make one hair black or white. Let your communication be: Yea, Yea—Nay, Nay; anything beyond this is evil.

You have heard: An eye for an eye, and a tooth for a tooth. But I say, do not resist evil. Whoever smites you on the right cheek, turn to him the other also. If anyone sues you at the law and takes away your coat, let him have your cloak also. Whoever compels you to go a mile, go with him two. Give to him that asks and do not turn away from him that would borrow of you.

It is also written: Thou shalt love thy neighbor and hate thine enemy. But I say, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you. That you may be the children of your Father in heaven, who makes His sun rise on the evil and the good.

Therefore, the old things under the law are fulfilled in me; they are done away, and all things have become new. Therefore, I desire you to be perfect as I, or as your Father in heaven is perfect.

Chapter Thirteen.

I desire you to give alms to the poor, but be cautious not to display your generosity before others to gain their admiration; otherwise, you will not receive a reward from your Father in heaven. So, when you give alms, avoid sounding a trumpet, as hypocrites do in synagogues and streets to be seen by people. I assure you; they have their reward. Instead, when you give alms, let your left hand not know what your right hand is doing, so that your charitable deeds may be done in secret, and your Father, who sees in secret, will reward you openly.

Similarly, when you pray, don't be like the hypocrites who love to pray in synagogues and street corners to be noticed by people. Truly, they have their reward. But when you pray, go into your private room, shut the door, and pray to your Father in secret. Your Father, who sees in secret, will reward you openly.

When you pray, avoid using vain repetitions like the heathen who believe they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask Him. Pray like this: Our Father who is in heaven, hallowed be Your name. Let Your will be done on earth as it is in heaven. Forgive us our debts, as we forgive our debtors. Lead us not into temptation, but deliver us from evil. For Yours is the kingdom, and the power, and the glory, forever. Amen.

If you forgive others their trespasses, your heavenly Father will also forgive you. But if you don't forgive others, neither will your Father forgive your trespasses.

Likewise, when you fast, do not be like the hypocrites, with a sad countenance, for they disfigure their faces to appear to be fasting. Truly, they have their reward. Instead, when you fast, anoint your head, wash your face, so that you do not appear to be fasting but to your Father who is in secret. Your Father, who sees in secret, will reward you openly.

Do not accumulate treasures on earth, where moth and rust corrupt, and thieves break in and steal. But accumulate treasures in heaven, where neither moth nor rust corrupts, and thieves do not break in and steal. For where your treasure is, there will your heart be also.

The light of the body is the eye. If your eye is single, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. If the light within you is darkness, how great is that darkness! No one can serve two masters; either you will hate the one and love the other, or you will hold to one and despise the other. You cannot serve God and Mammon.

When Jesus had spoken these words, he looked at the twelve whom he had chosen and said to them: Remember what I have said. You are the ones I have chosen to serve this people. Therefore, I tell you, do not worry about your life—what you will eat or drink—or about your body—what you will wear. Is life not more than food, and the body more than clothing?

Look at the birds of the air; they do not sow or reap or gather into barns, yet your heavenly Father feeds them. Are you not much more valuable than they are? Can any of you, by taking thought, add a single cubit to your height? And why do you worry about clothing? Consider the lilies of the field, how they grow; they do not toil nor spin, yet I tell you that not even Solomon, in all his glory, was adorned like one of these. If God so clothes the grass of the field, which is here today and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith?

So do not worry, saying: What shall we eat, what shall we drink, or what shall we wear? The pagans seek all these things, and your heavenly Father knows that you need them. But seek first the kingdom of God and His righteousness, and all these things will be added unto you. Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Sufficient for the day is its own trouble.

Chapter Fourteen.

After speaking these words, Jesus turned to the multitude and addressed them once more, saying: Truly, I say to you, do not judge, so that you may not be judged. For with the judgment you make, you will be judged, and the measure you give will be the measure you get.

Why do you see the sliver in your brother's eye but not notice the log in your own? Or how can you say to your brother: Let me take the sliver out of your eye, while a log is in your eye? You

hypocrite, first take the log out of your eye, and then you will see clearly to take the sliver out of your brother's eye.

Do not give what is holy to dogs; and do not throw your pearls before swine, or they will trample them underfoot and turn and maul you.

Ask, and it will be given you; search, and you will find it; knock, and the door will be opened for you. For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. Is there anyone among you who, if your child asks for bread, will give a stone? Or if the child asks for a fish, will give a snake? If you, then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him! In everything, do to others as you would have them do to you; for this is the law and the prophets.

Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it.

Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus, you will know them by their fruits.

Not everyone who says to me: Lord, Lord, will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. On that day many will say to me: Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name? Then I will declare to them: I never knew you; go away from me, you evildoers.

Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock. The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock. And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!

Chapter Fifteen.

After concluding these teachings, Jesus surveyed the multitude and declared to them: You have heard the lessons I imparted before ascending to my Father. Therefore, whoever recalls these words of mine and puts them into practice, I will raise up on the last day.

As Jesus spoke these words, he observed that some among the crowd were astonished and puzzled about his stance on the law of Moses. They failed to comprehend the idea that old things had passed away, and all things had become new. Addressing their perplexity, he said to them: Do not be surprised that I mentioned old things passing away and all things becoming new. Understand that the law given to Moses is now fulfilled. I am the one who provided the law and made a covenant with my people Israel. Hence, the law in me is fulfilled, as I have come to accomplish it, and thus, it reaches its conclusion. I do not nullify the words of the prophets; all that has not been fulfilled in me will undoubtedly be fulfilled. When I said old things have passed away, it does not mean I invalidate what has been prophesied about future events. The covenant I made with my people is not entirely fulfilled yet. However, the law given to Moses finds its conclusion in me.

I am the embodiment of the law and the light. Look to me, endure to the end, and you shall live, for eternal life awaits those who persist until the end. I have given you commandments, so keep them. This encompasses the law and the teachings of the prophets, for they truthfully bore witness to me.

Having spoken these words, Jesus turned to the twelve disciples he had chosen and said: You are my disciples, a light to this people, the remnant of the house of Joseph. This land is your inheritance, given to you by the Father. At no time did the Father command me to reveal this to your brethren in Jerusalem. Nor did the Father instruct me to disclose information about the other tribes of the house of Israel who were led away from the land. The Father commanded me to convey this much to them: I have other sheep that are not of this fold, and I must bring them. They will hear my voice, and there will be one flock and one shepherd.

Due to their stubbornness and unbelief, they failed to comprehend my message. Hence, I was commanded by the Father not to speak more on this matter to them. I tell you; the Father commanded me to say that you were separated from them due to their iniquity. Their ignorance of you is a consequence of their iniquity.

Again, I say to you, the other tribes were separated from them because of their iniquity, and they remain ignorant of each other due to this iniquity. You are the ones of whom I spoke: Other sheep I have that are not of this fold. I must bring them, and they will hear my voice, creating one flock and one shepherd. Yet, they failed to understand that I was referring to them. They wrongly assumed I meant the Gentiles, unaware that the Gentiles would be converted through their preaching. They did not grasp my statement that they would hear my voice. Furthermore, they failed to comprehend that the Gentiles would not hear my voice unless through the Holy Ghost.

But you have heard my voice and seen me. You are my sheep, numbered among those whom the Father has given me.

Chapter Sixteen.

I tell you that I have other sheep, not in this land, nor in the land of Jerusalem, nor in any surrounding regions where I have ministered. These are the ones I refer to, who have not yet heard my voice, nor have I manifested myself to them. However, the Father has commanded me to go to them, and they will hear my voice. They will be counted among my sheep, uniting into one-fold with one shepherd. Therefore, I go to reveal myself to them.

I instruct you to record these sayings after my departure. If, perchance, my people in Jerusalem, those who have witnessed my presence and ministry, fail to inquire of the Father in my name, seeking knowledge of you by the Holy Ghost and also of the other tribes unknown to them, let these recorded sayings be preserved. They will then be made known to the Gentiles so that, through the fullness of the Gentiles, the remnant of their seed scattered across the earth due to their unbelief may be gathered or enlightened about me, their Redeemer. Subsequently, I will gather them from the four corners of the earth, fulfilling the covenant made by the Father with all the people of the house of Israel.

The Gentiles are blessed because of their belief in me and in the Holy Ghost, which testifies of me and the Father. The Father declares: Due to the Gentiles' belief in me, and because of the unbelief of you, O house of Israel, the truth will come to the Gentiles in the latter days. The fullness of these things will be revealed to them.

However, woe to the unbelieving Gentiles, for despite emerging on this land, they have scattered my people of the house of Israel. My people have been cast out and trampled underfoot by

them. Due to the Father's mercy toward the Gentiles and the judgments upon my people of the house of Israel, I solemnly say that after all this, having caused affliction, death, and rejection of my people who have become despised and scorned among them, the Father commands me to say this to you: When the Gentiles sin against my gospel, reject its fullness, and become prideful above all nations and people on earth, filled with lies, deceit, mischief, hypocrisy, murders, priestcrafts, whoredoms, and secret abominations—if they do all these things and reject my gospel's fullness, the Father says: I will withdraw the fullness of my gospel from among them.

I will then remember my covenant with my people, O house of Israel, and bring my gospel to them. O house of Israel, I assure you that the Gentiles will not have dominion over you. I will remember my covenant with you, and you will come to understand the fullness of my gospel. Yet, if the Gentiles repent and turn to me, says the Father, they will be counted among my people, O house of Israel. I will not permit my people of the house of Israel to tread down and oppress them, says the Father. However, if they do not turn to me and heed my voice, I will allow it. Yes, I will allow my people, O house of Israel, to go among them, tread them down, and they will become like salt that has lost its savor—good for nothing but to be cast out and trodden underfoot by my people, O house of Israel.

I say to you, the Father has commanded me to give this land to this people as their inheritance. Then the words of the prophet Isaiah will be fulfilled, which say: Your watchmen shall lift up their voice; with one voice, they shall sing, for they shall see eye to eye when the Lord brings back Zion. Break forth into joy, sing together, O desolate places of Jerusalem, for the Lord has comforted his people; he has redeemed Jerusalem. The Lord has bared his holy arm before all nations, and all the ends of the earth shall witness the salvation of God.

Chapter Seventeen.

When Jesus had spoken these words, he once again surveyed the multitude and said to them: Look, my time is approaching. I realize that you are feeble and cannot comprehend all my words that I am commanded by the Father to speak to you at this time. Therefore, return to your homes, meditate on the things I have said, and ask the Father in my name to grant you understanding. Prepare your minds for tomorrow, and I will come to you again. But now, I go to the Father and to reveal myself to the lost tribes of Israel. Though they are not lost to the Father, as He knows where He has taken them.

As Jesus spoke thus, he looked again at the multitude and saw that they were in tears, gazing at him steadfastly, as if pleading for him to stay a little longer with them. He said to them: Behold, my compassion towards you is overwhelming. Do any among you have sickness? Bring them here. Do you have anyone who is lame, blind, crippled, maimed, leprous, withered, deaf, or afflicted in any way? Bring them here, and I will heal them, for I have mercy upon you; my compassion knows no bounds. I see that you desire me to show you what I have done for your brethren in Jerusalem because I perceive that your faith is sufficient for me to heal you.

After he spoke thus, the entire multitude, with one accord, went forth with their sick, afflicted, lame, blind, mute, and all those who were suffering in any way. Jesus healed each one as they were brought before him. All those who had been healed, as well as those who were whole, bowed down at his feet and worshiped him. Many, overcome with emotion, kissed his feet, even bathing them with their tears.

Jesus then commanded that their little children be brought. So, they brought their little children and placed them around him on the ground. Jesus stood in their midst, and the multitude made way until all the children had been brought to him. When all the children had been brought, Jesus, standing in their midst, commanded the multitude to kneel down on the ground.

After they had knelt down, Jesus groaned within himself and said: Father, I am troubled because of the wickedness of the people of the house of Israel. After uttering these words, he also knelt on the earth, and behold, he prayed to the Father. The content of his prayer cannot be written, but those who heard him bore witness to it. They bore witness in this manner: "No eye has seen, no ear has heard, nor has the heart of man conceived such great and marvelous things as we saw and heard Jesus speak to the Father. No tongue can express, no man can write, nor can the hearts of men comprehend such great and marvelous things as we witnessed when Jesus spoke. No one can fathom the joy that filled our souls when he prayed for us to the Father.

When Jesus finished praying to the Father, he stood up. The joy of the multitude was so overwhelming that they were overcome. Jesus then spoke to them, telling them to rise. They stood up from the ground, and he said to them: Blessed are you because of your faith. And now, behold, my joy is complete.

After saying these words, he wept, and the multitude testified to it. He took their little children, one by one, blessed them, and prayed to the Father for them. After doing this, he wept again. He addressed the multitude, saying: Behold your little ones. As they looked, they turned their eyes towards heaven and saw the heavens open. They witnessed angels descending from heaven as if in the midst of fire. The angels came down and surrounded those little ones, encircling them with fire, ministering to them. The multitude saw, heard, and bore witness, knowing that their testimony is true. Each person among them saw and heard for themselves, and they numbered about two thousand and five hundred souls. They included men, women, and children.

Chapter Eighteen.

Jesus instructed his disciples to bring forth bread and wine. While they went for bread and wine, he directed the multitude to sit on the ground. When the disciples returned with bread and wine, he took the bread, broke and blessed it, and gave it to the disciples, commanding them to eat. After they had eaten and were satisfied, he instructed them to give to the multitude. Once the multitude had eaten and were filled, Jesus said to the disciples: Behold, one among you shall be ordained, and to him, I will give the power to break bread, bless it, and give it to the people of my church—those who believe and are baptized in my name. This you shall always observe, as I have done. I broke bread, blessed it, and gave it to you. Do this in remembrance of my body, which I have shown to you. It will testify to the Father that you always remember me. If you always remember me, you shall have my Spirit with you.

When he said these words, he commanded his disciples to take the wine from the cup, drink of it, and also give it to the multitude. They did so, drank, were filled, and gave to the multitude, who also drank and were satisfied. Jesus then said to the disciples: Blessed are you for fulfilling my commandments. This testifies to the Father that you are willing to do what I have commanded. Always do this for those who repent and are baptized in my name, in remembrance of my blood shed for you. If you always remember me, you shall have my Spirit with you.

I command you to do these things. If you always do them, you are blessed, for you are built upon my rock. Those who do more or less than these are not built upon my rock but on a sandy foundation. When the rain descends, the floods come, and the winds blow, beating upon them, they

shall fall, and the gates of hell are ready to receive them. Therefore, blessed are you if you keep my commandments, given by the Father. I say to you, you must watch and pray always, lest you be tempted by the devil and led captive by him. As I have prayed among you, so shall you pray in my church, among my repentant and baptized people. Behold, I am the light; I have set an example for you.

When Jesus spoke these words to his disciples, he turned to the multitude and said to them: Verily, I say to you, you must watch and pray always, lest you enter into temptation. Satan desires to have you, to sift you as wheat. Therefore, you must always pray to the Father in my name. Whatever you ask the Father in my name, which is right, believing you will receive, it shall be given to you. Pray in your families to the Father, always in my name, that your wives and children may be blessed.

Meet together often, and do not forbid anyone from coming to you when you meet. Allow them to come and do not forbid them. Pray for them and do not cast them out. If they come often, pray for them to the Father, in my name.

Hold up your light to shine in the world. I am the light you shall hold up—what you have seen me do. You see that I have prayed to the Father, and you all have witnessed. I have commanded that none of you should go away but have commanded that you should come to me, that you might feel and see. So shall you do to the world, and whoever breaks this commandment subjects himself to temptation.

Once Jesus had spoken these words, he turned his eyes again to the disciples he had chosen and said to them: Verily, I say to you, I give you another commandment, and then I must go to my Father to fulfill other commandments given to me. Now behold, this is the commandment: you shall not allow anyone knowingly to partake of my flesh and blood unworthily when you minister it. Whoever eats and drinks my flesh and blood unworthily eats and drinks damnation to his soul. If you know a man is unworthy, forbid him.

However, do not cast him out from among you. Minister to him, pray for him to the Father in my name. If he repents and is baptized in my name, receive him and minister to him with my flesh and blood. But if he does not repent, he shall not be numbered among my people—trying to cause destruction—for I know my sheep, and they are numbered. Nevertheless, do not cast him out of your synagogues or places of worship. Continue to minister to such, for you know not whether they will return, repent, and come to me with a full purpose of heart. I shall heal them, and you shall be the means of bringing salvation unto them.

Therefore, keep these sayings I have commanded you, that you may not come under condemnation. Woe to him whom the Father condemns. I give you these commandments because of the disputations among you. Blessed are you if you have no disputations among you. Now I go to the Father, for it is expedient for your sakes.

When Jesus finished these sayings, he touched his chosen disciples one by one, speaking to them as he touched them. The multitude did not hear his words, so they did not bear witness. However, the disciples testified that he gave them power to give the Holy Ghost. I will show you later that this record is true.

When Jesus had touched them all, a cloud overshadowed the multitude, and they could not see Jesus. While they were overshadowed, he departed from them and ascended into the sky. The disciples saw and bore witness that he ascended again into heaven.

Chapter Nineteen.

After Jesus ascended into heaven, the multitude dispersed, and each man took his wife and children back to his own home. News spread immediately among the people, even before it was dark, that the multitude had seen Jesus, and he had ministered to them. It was rumored that he would show himself again to the multitude on the morrow. Throughout the night, the news about Jesus continued to circulate. Many, an exceedingly great number, labored intensely through the night, anticipating being in the place where Jesus would reveal himself to the multitude on the morrow.

On the following day, when the multitude gathered, Nephi, along with his brother Timothy (raised from the dead), his son Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah—these were the names of the disciples chosen by Jesus—went forth and stood in the midst of the multitude. The multitude was so vast that they were organized into twelve groups. The twelve disciples taught the multitude and directed them to kneel on the ground and pray to the Father in the name of Jesus. The disciples also prayed to the Father in the name of Jesus. Afterward, they ministered to the people. Having ministered the same words Jesus had spoken, they knelt again and prayed to the Father in the name of Jesus. They prayed for their most desired blessing—the gift of the Holy Ghost.

Following their prayers, they went down to the water's edge, and the multitude followed them. Nephi entered the water and was baptized, after which he baptized all those chosen by Jesus. After everyone was baptized and emerged from the water, the Holy Ghost descended upon them, filling them with both the Holy Ghost and fire. They were surrounded as if by fire that came down from heaven, witnessed by the multitude, and recorded by angels who descended from heaven to minister to them. While the angels ministered to the disciples, Jesus appeared and stood in their midst.

Jesus spoke to the multitude, commanding them to kneel once more, and also directed his disciples to kneel. When they all knelt, he commanded his disciples to pray. They began to pray, addressing Jesus as their Lord and their God.

After their prayers, Jesus departed from their midst, went a little way off, bowed to the earth, and prayed: Father, I thank thee for giving the Holy Ghost to those I have chosen. Their belief in me led to my selection of them from the world. Father, I pray that thou wilt give the Holy Ghost to all who believe in their words. They have received the Holy Ghost because of their belief in me, which thou hast heard in their prayers. They pray to me because I am with them. Now, Father, I pray for them and all those who believe in their words. May they believe in me, and may I be in them as thou, Father, art in me, that we may be one.

After Jesus prayed thus to the Father, he came to his disciples, who continued praying without ceasing, for they were filled with desire. Jesus blessed them as they prayed, and his countenance shone upon them, making them as white as he was, even surpassing any earthly whiteness.

Jesus encouraged them to continue praying, and he turned away, going a little way off to bow to the earth and pray again: Father, I thank thee for purifying those I have chosen through their faith. I pray for them and all who believe in their words, that they may be purified in me through faith, just as I am purified in thee. Father, I pray not for the world, but for those thou hast given me out of the world, because of their faith. May they be purified in me, that I may be in them as thou, Father, art in me, and that we may be one, glorifying me in them.

After Jesus spoke these words, he came again to his disciples, who continued steadfastly in prayer; without ceasing. Jesus smiled upon them again, and they were as white as he was. Jesus went a

little way off again and prayed to the Father. The words he prayed were ineffable, and no tongue could speak, or man could write the words he uttered. The multitude heard and bore record; their hearts were open, and they understood the words he prayed. However, the words he prayed were so great and marvelous that they could not be written or spoken by man.

After Jesus finished praying, he came again to the disciples and said: So great faith have I never seen among all the Jews. Therefore, I could not show them such great miracles due to their unbelief. Verily I say unto you, none of them have seen as great things as you have seen, nor have they heard such great things as you have heard.

Chapter Twenty.

He directed the multitude and his disciples to cease verbal prayers and instead continue praying silently in their hearts. Then, he instructed them to stand up. They promptly rose to their feet, and he proceeded to break and bless bread, giving it to the disciples to eat. After eating, he commanded them to break bread and give it to the multitude. He also provided wine for them to drink. The disciples and the multitude had not brought bread or wine, but he miraculously supplied them with both. Jesus declared: Whoever eats this bread partakes of my body to his soul, and whoever drinks this wine partakes of my blood to his soul. Their souls will never hunger or thirst; they will be fully satisfied.

Following the consumption by the multitude, they were filled with the Spirit. They collectively cried out and glorified Jesus, whom they both saw and heard. After giving glory to Him, Jesus addressed them, announcing the completion of the Father's commandment concerning the remnant of the house of Israel. He reminded them of his previous words regarding the fulfillment of Isaiah's prophecies. He urged them to search these prophecies, emphasizing that their fulfillment signified the establishment of the covenant with the house of Israel. He assured them that the remnants scattered across the earth would be gathered from the east, west, south, and north. They would come to know the Lord, their Redeemer. The Father had commanded Jesus to give them this land as their inheritance.

Jesus warned that if the Gentiles, after receiving blessings, failed to repent and instead scattered his people, the remnant of Jacob would go forth among them like a lion among the beasts. Their adversaries would be defeated, and enemies cut off; their people would be gathered as sheaves to the floor.

The Father promised to make the covenant people powerful, consecrating their gain and substance to the Lord of the whole earth.

Jesus affirmed that he would establish his people in this land, fulfilling the covenant with their father Jacob, creating a New Jerusalem with the powers of heaven in their midst. Jesus identified himself as the prophesied prophet Moses spoke of, emphasizing that those who rejected him would be cut off from the people.

Having been raised by the Father to bless them, Jesus fulfilled the covenant through the pouring out of the Holy Ghost on the Gentiles.

When the Gentiles received the fulness of the gospel, their iniquities would be returned upon their heads unless they repented. The Father would remember the covenant, gathering his people in due time, promising them the land of Jerusalem as their inheritance.

The time would come when the fulness of the gospel would be preached to them, leading them to believe in Jesus, pray in his name, and receive the Holy Ghost. Then the Father would gather them again, giving them Jerusalem as their inheritance, and they would break forth into joy. The salvation of the Father would be seen by all nations, and the Father and Jesus would be one.

The prophecies would be fulfilled: Zion and Jerusalem would be adorned, and the uncircumcised and unclean would no longer enter. The people would know the name of the Lord, and a cry would go forth to depart from unclean places. They would not depart in haste or by flight; the Lord would go before them, and the God of Israel would be their rearward.

All these things would surely come to pass as the Father had commanded, fulfilling the covenant, and Jerusalem would be inhabited by the people as their land of inheritance.

Chapter Twenty-one.

I will provide you with a sign to discern the approaching time when I will gather my people, the house of Israel, from their prolonged dispersion and reestablish my Zion among them. This sign, which I will reveal through my declarations, both presently and in the future, by the power of the Holy Ghost granted by the Father, will be made known to the Gentiles. It will impart knowledge about this remnant of the house of Jacob, my people, who will be scattered by the Gentiles. I solemnly declare that when my Father's words are manifested and conveyed to you, the Gentiles will come to know about them. The Father's wisdom dictates that my people should be settled in this land and be established as a free nation by the Father's power. This is to ensure that these revelations may emanate from them to a remnant of your descendants, fulfilling the covenant the Father made with his people, the house of Israel. Consequently, when these works, as well as those that will be accomplished among you in the future, emerge from the Gentiles to your descendants, who will diminish in belief due to iniquity, it is the Father's plan that these revelations come from the Gentiles to showcase His power. This serves the purpose that, if the Gentiles do not harden their hearts, they may repent, come to me, be baptized in my name, and understand the true principles of my doctrine. This way, they can be counted among my people, the house of Israel. When these events transpire, and your descendants begin to grasp these revelations, it will serve as a sign to them. This sign will signify that the Father's work has already commenced to fulfill the covenant with the house of Israel.

When that day arrives, kings will be left speechless, witnessing things they had not been told, and contemplating matters they had not heard. For my sake, the Father will perform a remarkable and marvelous work among them. Some will refuse to believe, even when a person declares it to them.

The life of my servant will be in my control, and despite the harm inflicted upon him, I will heal him. This will demonstrate that my wisdom surpasses the cunning of the devil. Consequently, those who refuse to believe in my words, which the Father will cause to be brought forth to the Gentiles, will be cut off from my covenant people.

The remnant of Jacob, my people, will be among the Gentiles, akin to a lion among the beasts of the forest, treading down and tearing in pieces. They will triumph over their adversaries, and all enemies will be eliminated. Woe unto the Gentiles who do not repent! In that day, the Father will remove horses, destroy chariots, dismantle cities, and overthrow strongholds. Witchcraft, soothsaying, graven images, standing images, groves, lies, deceits, envyings, strifes, priestcrafts, and whoredoms will be eradicated.

On that day, those who do not repent and come to my Beloved Son will be cut off from my people, the house of Israel. Vengeance and fury will be executed upon them, comparable to that upon the heathen, unlike anything they have heard.

If they repent, heed my words, and do not harden their hearts, I will establish my church among them. They will enter the covenant and be counted among the remnant of Jacob, to whom I have given this land as their inheritance.

They will assist my people, the remnant of Jacob, and others from the house of Israel, in building a city called the New Jerusalem. They will further aid in gathering my scattered people from all corners of the land to the New Jerusalem. The power of heaven will descend among them, and I will be in their midst.

The Father's work will commence on that day, especially when this gospel is preached among the remnant of my people. Indeed, at that time, the Father's work will begin among all the dispersed tribes of my people, including those lost tribes led away from Jerusalem by the Father. The work will start among all the dispersed tribes, with the Father preparing the way for them to come unto me and call on the Father in my name. Yes, the work will begin with the Father among all nations, preparing the way for His people to be gathered back to the land of their inheritance. They will go forth from all nations, not hastily or by fleeing, for I will go before them, declares the Father, and I will be their rear guard.

Chapter Twenty-two.

The fulfillment of what is written shall occur: Sing, O barren one, you who did not bear; break forth into singing and cry aloud, you who did not travail with child; for more are the children of the desolate than the children of the married wife, declares the Lord. Expand the dimensions of your dwelling; let them extend the curtains of your habitations; spare not, lengthen your cords, and strengthen your stakes. For you will break forth on the right hand and on the left, and your descendants will inherit the Gentiles and make the desolate cities inhabited. Fear not, for you shall not be ashamed; be not confounded, for you shall not be put to shame; for you shall forget the shame of your youth and not remember the reproach of your widowhood any longer. For your Maker, your husband, the Lord of Hosts, is His name; and your Redeemer, the Holy One of Israel—the God of the whole earth—shall He be called.

For the Lord has called you as a woman forsaken and grieved in spirit, and a wife of youth, when you were refused, says your God. For a small moment, I have forsaken you, but with great mercies, I will gather you. In a little wrath, I hid My face from you for a moment, but with everlasting kindness, I will have mercy on you, says the Lord, your Redeemer. For this is as the waters of Noah to Me, for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with you. For the mountains shall depart, and the hills be removed, but My kindness shall not depart from you, neither shall the covenant of My peace be removed, says the Lord who has mercy on you. O you afflicted, tossed with tempest, and not comforted!

Behold, I will lay your stones with fair colors and lay your foundations with sapphires. And I will make your windows of agates, and your gates of carbuncles, and all your borders of pleasant stones. And all your children shall be taught of the Lord; and great shall be the peace of your children. In righteousness, you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you.

They shall surely gather together against you, not by Me; whoever shall gather together against you shall fall for your sake. Behold, I have created the smith who blows the coals in the fire and brings forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against you shall prosper; and every tongue that shall revile against you in judgment you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, says the Lord.

Chapter Twenty-three.

Now, behold, I tell you that you ought to investigate these matters. Yes, I give you a commandment to diligently search these things, for the words of Isaiah are truly profound. He spoke concerning all things regarding my people of the house of Israel; therefore, it is necessary that he also spoke to the Gentiles. All that he spoke has been and shall be, exactly according to the words he uttered.

Pay attention to my words; record the things I have told you, and according to the time and the will of the Father, they shall go forth to the Gentiles. Whoever listens to my words, repents, and is baptized will be saved. Search the prophets, for many testify of these things.

Once Jesus had spoken these words and explained all the scriptures they had received, he said to them again: Behold, there are other scriptures that I would like you to write, which you do not have. He said to Nephi: Bring forth the record you have kept. When Nephi brought forth the records and laid them before him, Jesus looked at them and said: Truly, I tell you, I commanded my servant Samuel, the Lamanite, to testify to this people that on the day when the Father would glorify His name in me, many saints would rise from the dead, appear to many, and minister to them. He asked them: Was it not so? His disciples answered and said: Yes, Lord, Samuel prophesied according to your words, and all was fulfilled. Jesus said to them: How is it that you have not written about this, that many saints did rise, appear to many, and minister to them? Nephi remembered that this had not been written. Jesus commanded that it should be written, and so it was written according to His command.

Now, after Jesus had explained all the scriptures they had written, he commanded them to teach the things he had explained to them.

Chapter Twenty-four.

Jesus directed them to record the words given by the Father to Malachi, and once they were written, he provided an explanation.

These are the words he conveyed to them, saying: The Father spoke to Malachi—Behold, I will send my messenger, and he shall prepare the way before me. The Lord whom you seek shall suddenly come to his temple, even the messenger of the covenant, whom you delight in; behold, he shall come, says the Lord of Hosts. But who can endure the day of his coming, and who shall stand when he appears? For he is like a refiner's fire and fuller's soap. He shall sit as a refiner and purifier of silver; he shall purify the sons of Levi, purging them as gold and silver, that they may offer to the Lord an offering in righteousness. Then the offering of Judah and Jerusalem shall be pleasing to the Lord, as in the days of old and former years.

I will draw near to you for judgment; I will be a swift witness against sorcerers, adulterers, false swearers, and those who oppress the hireling in his wages, the widow, the fatherless, and those who turn aside the stranger, and do not fear me, says the Lord of Hosts. For I am the Lord; I do not change; therefore, you sons of Jacob are not consumed.

Even from the days of your fathers, you have turned away from my ordinances and not kept them: Return to me, and I will return to you, says the Lord of Hosts. Yet you say: In what way shall we return? Will a man rob God? Yet you have robbed me. But you say: In what way have we robbed you? In tithes and offerings. You are cursed with a curse, for you have robbed me, even this whole nation. Bring all the tithes into the storehouse, so that there may be food in my house; and test me now in this, says the Lord of Hosts, if I will not open the windows of heaven and pour out a blessing that

there shall not be room enough to receive it. I will rebuke the devourer for your sakes, so that he will not destroy the fruit of your ground; nor shall the vine fail to bear fruit for you in the field, says the Lord of Hosts. All nations shall call you blessed, for you shall be a delightful land, says the Lord of Hosts.

The Lord said: Your words have been bold against me. Yet you say: What have we spoken against you? You have said: It is useless to serve God, and what profit is it that we have kept his ordinances and walked mournfully before the Lord of Hosts? So now we call the proud blessed; indeed, those who work wickedness are set up; even those who tempt God are delivered. Then those who feared the Lord spoke to one another, and the Lord listened and heard; a book of remembrance was written before him for those who feared the Lord and thought upon his name. They shall be mine, says the Lord of Hosts, on the day when I make up my jewels; and I will spare them as a man spares his own son who serves him. Then you shall return and discern between the righteous and the wicked, between him who serves God and him who does not serve him.

Chapter Twenty-five.

A day is coming that will burn like an oven; all the proud, and those who do wickedly, will be as stubble. The approaching day will consume them entirely, declares the Lord of Hosts, leaving them neither root nor branch. But to those who fear my name, the Son of righteousness will rise with healing in his wings; and you shall go forth and grow up like calves in the stall. You shall tread down the wicked; they shall be ashes under the soles of your feet on the day I bring about this judgment, says the Lord of Hosts. Remember the law of Moses, my servant, which I commanded him at Horeb for all Israel, with its statutes and judgments.

I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse.

Chapter Twenty-six.

Jesus expounded these teachings to the multitude, covering all aspects, both great and small. He said: These scriptures, which you did not have with you, the Father commanded me to give unto you. It was His wisdom that they be bestowed upon future generations. He expounded all things, from the beginning until the time of his glorious return—covering all events that would unfold on the face of the earth, including the moment when the elements would melt with fervent heat, and the earth would be wrapped together like a scroll, and the heavens and the earth would pass away. This discourse extended to the great and final day when all people, kindreds, nations, and tongues would stand before God to be judged based on their works, whether they were good or evil. Those who did good would rise to the resurrection of everlasting life, while those who did evil would face the resurrection of damnation. This judgment would be executed with mercy, justice, and holiness in Christ, who existed before the world began.

There is not enough room in this book to record even a hundredth part of the things Jesus instructed the people. The plates of Nephi, however, contain the majority of his teachings. I've written these things, which constitute a fraction of what he taught, with the purpose that they may be restored to this people from the Gentiles, as Jesus has foretold. When they receive this—which is expedient for them to have first to test their faith—and if they believe these things, then greater things will be

revealed to them. If they don't believe these things, the greater things will be withheld from them to their condemnation.

I was about to include all that was engraved on the plates of Nephi, but the Lord stopped me, saying: I will test the faith of my people. Therefore, I, Mormon, write the things the Lord has commanded me.

I, Mormon, conclude my sayings and proceed to write the things asked to me. The Lord tutored the people for three days. After that, he often showed himself to them, breaking bread, blessing it, and giving it to them. He taught and ministered to the children of the multitude, loosening their tongues, and they spoke marvelous things to their fathers—greater than he had revealed to the people. He enabled them to utter these marvelous things.

After he ascended into heaven for the second time, showing himself to them and going to the Father, having healed the sick, lame, blind, deaf, and even raised a man from the dead, displaying his power to them—On the next day, the multitude gathered, and both saw and heard these children. Even babes opened their mouths and spoke marvelous things. The content of their utterances was forbidden to be written down.

The disciples chosen by Jesus began baptizing and teaching those who came to them. Everyone baptized in the name of Jesus was filled with the Holy Ghost. Many of them witnessed and heard indescribable things, which cannot be lawfully written. They taught and ministered to one another, sharing all things in common, each person dealing justly with one another. They followed all of Jesus' commands. Those baptized in the name of Jesus were known as the church of Christ.

Chapter Twenty-seven.

While the disciples of Jesus were on their journey, preaching what they had both heard and seen and baptizing in the name of Jesus, they gathered together for mighty prayer and fasting. Once again, Jesus revealed himself to them as they prayed to the Father in his name. He appeared in their midst and asked: What do you desire that I should give unto you? They replied: Lord, we wish for you to reveal the name by which we should call this church, as there are disputes among the people concerning this matter.

The Lord responded: Why do people murmur and dispute over this? Have they not read the scriptures that say you must take upon you the name of Christ, which is my name? By this name, you shall be called on the last day. Whosoever takes upon him my name and endures to the end shall be saved on the last day. Therefore, in my name, do whatever you do. Call the church in my name, and pray to the Father in my name for His blessings upon the church.

How can it be my church unless it is called in my name? If it is called in Moses' name, then it is Moses' church. If it bears the name of a man, then it is the church of that man. However, if it is called in my name, it is my church, provided it is built upon my gospel. Verily, you are built upon my gospel; thus, call whatever things you do in my name. If you call upon the Father for the church in my name, He will hear you. If the church is built upon my gospel, the Father will manifest His works in it. But if it is not built upon my gospel and is constructed upon the works of men or the devil, they may rejoice in their works for a season. However, the end will come, and they will be hewn down and cast into the fire with no return. Remember that it is their works that lead to their destruction, and bear in mind what I have told you.

I have given you my gospel. I came into the world to do my Father's will because He sent me. My Father sent me to be lifted up on the cross. After being lifted up on the cross, I draw all men unto

me, so they can stand before me to be judged based on their works, whether good or evil. I have been lifted up for this purpose, and according to the power of the Father, I will draw all men unto me for judgment according to their works.

Whoever repents and is baptized in my name shall be filled. If he endures to the end, I will hold him guiltless before my Father on the day when I judge the world. But he who does not endure to the end, will be hewn down and cast into the fire with no return due to the justice of the Father.

This is the word given to the children of men, and God fulfills His words. He does not lie but fulfills all His promises.

No unclean thing can enter His kingdom. Only those who have washed their garments in my blood through faith, repentance, and faithfulness to the end can enter His rest. This is the commandment: Repent, all ends of the earth, come to me, and be baptized in my name to be sanctified by receiving the Holy Ghost. This way, you may stand spotless before me on the last day.

This is my gospel, and you know what you must do in my church. Do the works you have seen me do, and if you follow these teachings, you are blessed and will be lifted up on the last day.

Write down the things you have seen and heard, except those that are forbidden. Record the works of this people as they will be, just as it has been written. This people will be judged by the books that have been and will be written. Their works will be known to men through these books. All things are written by the Father, and the world will be judged based on the books that will be written. You shall be judges of this people according to the judgment I give you, which will be just. Therefore, follow my example.

I go to the Father. Whatever you ask the Father in my name shall be given to you. So, ask, and you shall receive; knock, and it shall be opened unto you. Those who ask, receive, and to those who knock, it will be opened. My joy is complete, even unto fullness, because of you and this generation. The Father rejoices, and all the holy angels rejoice because none of you are lost. Understand that I refer to those who are now alive in this generation, and none of them are lost. I find complete joy in them.

But it grieves me for the fourth generation from this one, as they are led captive, just like the son of perdition. They will trade me for silver and gold, for that which corrupts and can be stolen. In that day, I will visit them, turning their works upon their own heads.

When Jesus finished speaking, he said to his disciples: Enter through the narrow gate; for the gate is small, and the way is narrow that leads to life, and few find it. The gate is wide, and the way is broad that leads to death, and many travel that path until the night comes when no one can work.

Chapter Twenty-eight.

When Jesus spoke these words, he addressed his disciples one by one, asking them: What is it that you desire from me after I am gone to the Father? Most of them responded, with the exception of three, expressing their desire that after they had lived to the age of man, their ministry, as called by Jesus, would conclude. They wished to swiftly come to Jesus in his kingdom. Jesus blessed them for their desire, assuring them that after reaching the age of seventy and two years, they would come to him in his kingdom, finding rest with him.

He then turned to the three disciples who had not spoken and asked: What do you want me to do for you when I am gone to the Father? These three disciples were sorrowful in their hearts, reluctant to speak of their desires. Jesus, understanding their thoughts, assured them: I know what you desire, and it is akin to what my beloved disciple John—who was with me in my ministry before the Jews lifted me up—desired. He declared them more blessed, promising that they would never taste of death.

Instead, they would live to witness all the Father's doings among the children of men until the fulfillment of all things according to the Father's will. They would see Jesus come in glory with the powers of heaven. These disciples would not experience the pains of death. When Jesus came in glory, they would be transformed in the twinkling of an eye from mortality to immortality, finding blessedness in the kingdom of the Father. In their mortal state, they would not suffer pain, but only sorrow for the sins of the world.

This blessing was granted because of their desire to bring souls unto Jesus as long as the world stood. For this reason, they would experience fullness of joy, sitting down in the kingdom of the Father, sharing in the joy that the Father had given Jesus. They would become like Jesus, who is one with the Father, and the Holy Ghost would bear witness of Jesus and the Father.

Jesus then touched all of them with his finger, except the three disciples who were to stay, and then he departed. The heavens opened, and they were caught up into heaven, witnessing and hearing unspeakable things. They were forbidden to speak or utter the things they saw and heard, whether in or out of the body, for it appeared as a transfiguration, a change from mortal to immortal, allowing them to behold the things of God. Following their transfiguration, they again ministered on the earth. However, they refrained from ministering about the things they had heard and seen, as commanded in heaven.

Whether they remained mortal or became immortal after their transfiguration is unknown. Yet, according to the record, they went forth, ministering to all people, uniting believers to the church through preaching and baptizing. Those baptized received the Holy Ghost. Despite being cast into prison and even into the earth, the prisons could not hold them, and they were delivered by the power of God. Pits and furnaces failed to contain them, as they were protected and delivered. They spread the gospel of Christ among the people of Nephi, converting them to the Lord and uniting them with the Church of Christ. The people of that generation were blessed, fulfilling the words of Jesus.

I, Mormon, conclude my narration on these matters. I was about to print the names of those who would never taste death, but the Lord forbade it, keeping them hidden from the world. I have seen them, and they have ministered to me. They will be among the Gentiles, who will not recognize them. Similarly, they will be among the Jews, who will remain unaware of their presence. Eventually, when the Lord deems it wise, they will minister to all the scattered tribes of Israel and to people of all nations, tongues, and kindreds. Through them, many souls will be brought to Jesus, fulfilling their desire and the convincing power of God within them. They are like the angels of God, capable of showing themselves to anyone if they pray to the Father in the name of Jesus. Remarkable and marvelous works will be performed by them before the great and impending day when all must stand before Christ's judgment seat. Even among the Gentiles, they will accomplish significant and extraordinary works before that judgment day.

If you had all the scriptures detailing Christ's marvelous works, you would know that these things are bound to happen. Woe to those who reject the words of Jesus and those whom He has chosen and sent! Those who refuse to receive Jesus' words and the words of His chosen messengers will not be received by Him on the last day. It would be better for them if they had never been born. Can one escape the justice of an offended God, whose salvation was made possible through His suffering at the hands of men?

Turning now to those chosen by the Lord, specifically the three who were caught up into the heavens, I initially did not know whether they had been cleansed from mortality to immortality. However, since writing, I have inquired of the Lord, and He has revealed to me that a change needed

to be wrought upon their bodies. Otherwise, they would have to taste of death. This change, while not equal to the one that will take place at the last day, rendered them immune to pain and sorrow, except for the sins of the world. Though not yet equal to the final change at the last day, this transformation ensured Satan had no power over them, preventing any temptation. They were sanctified in the flesh, holy, and beyond the grasp of earthly powers. They remained in this state until the judgment day of Christ when they would receive a greater change, being received into the Father's kingdom to dwell with God eternally in the heavens.

Chapter Twenty-nine.

When the Lord, in His wisdom, deems it appropriate for these teachings to reach the Gentiles as per His word, you will recognize that the covenant made by the Father with the children of Israel, concerning their restoration to their inheritance lands, is already commencing fulfillment. You will understand that every word spoken by the Lord through His holy prophets will be entirely realized. There is no need to claim that the Lord delays His coming to the children of Israel. Do not doubt in your hearts that the spoken words are in vain, for the Lord will honor His covenant with the people of the house of Israel.

When you witness these teachings emerging among you, refrain from rejecting the Lord's actions any longer, as the sword of His justice is in His right hand. On that day, if you reject His actions, they will swiftly overtake you. Woe to the one who rejects the Lord's actions; indeed, woe to the one who denies Christ and His works! Likewise, woe to the one who denies the revelations of the Lord, asserting that the Lord no longer communicates through revelation, prophecy, gifts, tongues, healings, or the power of the Holy Ghost! Furthermore, woe to the one who, seeking gain, declares at that time that no miracle can be wrought by Jesus Christ. Such a person will become akin to the son of perdition, for whom there is no mercy, as declared by Christ! Cease hissing, spurning, or mocking the Jews or any remnants of the house of Israel. The Lord remembers His covenant with them and will fulfill His sworn promises. Hence, do not assume that you can divert the Lord's judgment or change His course to prevent the execution of the covenant made with the house of Israel.

Chapter Thirty.

Listen, O Gentiles, and heed the words of Jesus Christ, the Son of the living God. He has commanded me to speak to you, for he directs me to write, saying: Repent, all you Gentiles, turn away from your wicked ways. Renounce your evil deeds, deceit, falsehoods, whoredoms, secret abominations, idolatries, murders, priestcrafts, envyings, strifes, and all your wickedness and abominations. Come to me, be baptized in my name, and receive remission of your sins. Be filled with the Holy Ghost, and be counted among my people of the house of Israel.

FOURTH NEPHI

THE BOOK *of* NEPHI

(The Son of Nephi; one of Jesus Christ's disciples)

AN INTRODUCTION:

An account of the people of Nephi, according to his record.

Chapter One.

The thirty-fourth and thirty-fifth years passed, and the disciples of Jesus established the Church of Christ in the surrounding lands. Those who came to them, truly repenting of their sins, were baptized in the name of Jesus and received the Holy Ghost.

In the thirty-sixth year, both Nephites and Lamanites were converted unto the Lord, and there was no contention among them. They lived justly, had all things in common, and became one people free from distinctions of rich and poor, bond and free.

The thirty-seventh year continued in peace, and great and marvelous works were performed by the disciples of Jesus. Miracles abounded, and the people prospered.

The thirty-eighth, thirty-ninth, fortieth, forty-first, forty-second, and so on, up to the fifty-ninth year, passed with continued prosperity. Cities, including the great city Zarahemla, were rebuilt. The Lord greatly prospered them, and they flourished. However, some cities that had sunk could not be renewed.

The people of Nephi multiplied and became exceedingly fair and delightsome. They married, were given in marriage, and were blessed according to the promises of the Lord. They no longer followed the ordinances of the Law of Moses but adhered to the commandments from the Lord, fasting, praying, and meeting together to hear the word of the Lord.

The seventy-first and seventy-second years passed, and ultimately, after a hundred years, all the chosen disciples of Jesus, except the three who were to tarry, had gone to the paradise of God.

There was no contention in the land due to the love of God dwelling in the hearts of the people. They lived harmoniously, free from envy, strifes, tumults, whoredoms, lies, murders, and lasciviousness. It was a time of great happiness among them. There were no robbers, murderers, Lamanites, or any other factions. They were united as the children of Christ and heirs to the kingdom of God.

Nephi, the keeper of the record, died in the two hundred and tenth year, and his son Amos continued the record he kept for eighty-four years.

The people continued to multiply, and there was still peace in the land, except for a small group who revolted from the church and took on the name of Lamanites. Amos died in the one hundred and ninety-fourth year from the coming of Christ, and his son Amos took over the plates of Nephi.

Two hundred years had elapsed, and the second generation had almost entirely passed away. The people had multiplied, becoming exceedingly rich due to their prosperity in Christ.

In the two hundred and first year, there arose a division among the people. Some were lifted in pride, wearing costly apparel, and indulging in fine things. Class divisions emerged, and they began to build churches for gain, denying the true church of Christ.

By the two-hundred-and-ten-year mark, many churches had formed, some professing to know Christ but denying parts of his gospel. The people were led astray by false teachings and committed all manner of wickedness.

Another church arose, persecuting the true church due to their humility and belief in Christ. Despite mighty miracles, the people's hearts hardened, leading to persecution similar to what Jesus faced in Jerusalem.

The people continued to reject the disciples, casting them into furnaces and dens of wild beasts. Yet, the disciples emerged unharmed. The people dwindled in unbelief and wickedness, reaching two hundred and thirty years since the coming of Christ.

In the two hundred and thirty-first year, a great division occurred among the people. A group known as the Nephites emerged as true believers in Christ. The Lamanites called them Jacobites, Josephites, and Zoramites. Those who rejected the gospel were labeled Lamanites, Lemuelites, and Ishmaelites. They rebelled against Christ and taught their children to hate the followers of God, similar to the Lamanites' hatred for the Nephites.

By the two-hundred and forty-four-year mark, the more wicked part of the population grew stronger, surpassing the people of God in number.

In the two hundred and fifty-first through the two hundred and sixtieth years, the wicked people continued building churches for gain, accumulating precious things. The Gadianton robbers reappeared, spreading across the land, accumulating gold and silver, and dealing in all manner of trafficking. The disciples of Jesus remained the only righteous people.

After three hundred and five years, both Nephites and Lamanites became exceedingly wicked. Gadianton robbers covered the land, and the disciples of Jesus were the only righteous people.

After three hundred and twenty years, constrained by the Holy Ghost, Ammaron hid up all the sacred records, including those handed down from generation to generation, according to the promises of the Lord. He hid them up unto the Lord, intending for them to come again unto the remnant of the house of Jacob, as prophesied. Thus, the record of Ammaron concludes.

THE BOOK *of* MORMON

Chapter One.

I, Mormon, record the things I have both witnessed and heard, naming it the Book of Mormon. About the time Ammaron hid the records unto the Lord, he approached me when I was around ten years old. Though I had begun to acquire knowledge in the manner of my people, Ammaron recognized me as a thoughtful child with keen observations. He instructed me that when I reached the age of about twenty-four, I should recall the things I observed about our people. At that time, I was to go to the land Antum, to a hill named Shim. There, I would find sacred engravings deposited unto the Lord. Ammaron directed me to take the plates of Nephi for myself and leave the remainder in their current location. On the plates of Nephi, I was to engrave all the observations I had made about our people. As a descendant of Nephi, with my father also named Mormon, I remembered Ammaron's command.

At the age of eleven, my father carried me into the land southward, reaching Zarahemla. The land had become covered with buildings, and the population was as numerous as the sand of the sea. In that year, a war erupted between the Nephites—consisting of the Nephites, Jacobites, Josephites, and Zoramites—and the Lamanites, consisting of the Lamanites, Lemuelites, and Ishmaelites. The latter groups were collectively called Lamanites; the two parties were Nephites and Lamanites.

The war commenced in the borders of Zarahemla, by the waters of Sidon. The Nephites gathered over thirty thousand men and engaged in multiple battles, defeating the Lamanites and causing many casualties. The Lamanites abandoned their plans, and peace prevailed for about four years, free from bloodshed. However, wickedness spread across the land, prompting the Lord to remove His beloved disciples. The cessation of miracles and healing occurred due to the people's iniquity. Gifts from the Lord ceased, and the Holy Ghost did not descend upon anyone due to the prevailing wickedness and unbelief.

At the age of fifteen, with a somewhat sober mind, I was visited by the Lord and experienced the goodness of Jesus. Despite my efforts to preach to the people, my mouth was closed, and I was forbidden to preach because they had willfully rebelled against God, leading to the removal of the beloved disciples. I remained among them but was prohibited from preaching due to the hardness of their hearts. The land became cursed for their sake.

Gadianton robbers, among the Lamanites, plagued the land, causing the inhabitants to hide their treasures in the earth; and they became slippery, because the Lord's curse prevented them from holding or retaining their possessions. Sorceries, witchcraft, and dark magic prevailed across the land, fulfilling the words of Abinadi and Samuel the Lamanite.

Chapter Two.

In that same year, war erupted again between the Nephites and the Lamanites. Despite my youth, I was large in stature, leading the people of Nephi to appoint me as their leader or the leader of their armies. Thus, in my sixteenth year, I led a Nephite army against the Lamanites, marking the passage of three hundred and twenty-six years.

In the three hundred and twenty-seventh year, the Lamanites attacked with overwhelming power, frightening my armies. They refused to fight, retreating toward the northern countries. We reached the city of Angola, took possession of it, and prepared to defend ourselves. Despite fortifying the city, the Lamanites overwhelmed us, driving us out of the city and the land of David. We marched to the land of Joshua on the western borders by the seashore, gathering our people as quickly as possible.

However, the land was infested with robbers and Lamanites. Despite the impending destruction, the people did not repent of their evil deeds. Bloodshed and carnage spread throughout the land, leading to a complete revolution.

The Lamanites, led by King Aaron, confronted us with an army of forty-four thousand. I, with forty-two thousand, faced him and emerged victorious. This occurred three hundred and thirty years from the commencement of these events.

The Nephites began repenting of their iniquity, crying out as prophesied by Samuel the prophet. Thieves, robbers, murderers, and practitioners of magic and witchcraft filled the land. A profound mourning and lamentation arose throughout the land, especially among the people of Nephi.

Observing their sorrow before the Lord, my heart initially rejoiced, hoping for the mercies of the Lord to transform them into a righteous people. Unfortunately, their sorrow was not unto repentance but rather the lamentation of the damned. They cursed God and wished for death, yet still fought with the sword for their lives. My joy turned to sorrow again, realizing that the day of grace had passed both temporally and spiritually.

Thousands perished in open rebellion against God, becoming heaps as dung upon the land. This marked the passage of three hundred and forty-four years.

In the three hundred and forty-fifth year, the Nephites began fleeing before the Lamanites, pursued until they reached the land of Jashon. The city of Jashon was near where Ammaron had deposited the records to prevent their destruction. Following Ammaron's instructions, I had taken the plates of Nephi and recorded the wickedness and abominations upon them, though sparing some details due to the constant presence of wickedness. My heart was filled with sorrow because of their wickedness throughout my life. Nevertheless, I had faith that I would be lifted up at the last day.

In this year, the people of Nephi were again hunted and driven, reaching the land called Shem. We fortified the city of Shem, gathering our people to save them from destruction.

In the three hundred and forty-sixth year, the Lamanites attacked again. I spoke to my people with great energy, urging them to stand boldly against the Lamanites and fight for their families, homes, and lives. My words stirred their vigor, and they did not flee but stood with boldness against the Lamanites. We contended with an army of thirty thousand against an army of fifty thousand and stood firm, causing the Lamanites to flee. Pursuing them, we met them again and defeated them, yet the strength of the Lord was not with us. We became weak like our brethren.

My heart sorrowed for this great calamity, witnessing the consequences of their wickedness and abominations. Nevertheless, we went forth against the Lamanites and the robbers of Gadianton, retaking the lands of our inheritance. The three hundred and forty-ninth year passed away.

In the three hundred and fiftieth year, we made a treaty with the Lamanites and the robbers of Gadianton, dividing the lands of our inheritance. The Lamanites granted us the land northward to the narrow passage leading into the land southward, while we gave them all the land southward.

Chapter Three.

After ten more years had passed, the Lamanites did not engage in battle. During this time, I, Mormon, directed the Nephites to prepare their lands and arms for the anticipated conflict.

The Lord instructed me to proclaim to the people: Repent, come unto me, be baptized, rebuild my church, and you shall be spared. Despite my earnest proclamation, the people remained indifferent, failing to recognize the Lord's mercy and the opportunity for repentance. Instead, they hardened their hearts against their God.

After this tenth year, marking a total of three hundred and sixty years since Christ's coming, the Lamanite king sent me an epistle, indicating their preparation for another battle against us. I commanded my people to gather at the city of Desolation near the narrow pass leading to the land southward. There, we stationed our armies to prevent the Lamanites from seizing any of our lands, fortifying against them with all our strength.

In the three hundred and sixty-first year, the Lamanites descended upon the city of Desolation for battle, but we defeated them, forcing their retreat to their own lands.

In the three hundred and sixty-second year, they returned for battle. Once again, we prevailed, slaying many, and their dead were cast into the sea. The Nephites, boasting in their strength, swore oaths to avenge the blood of their brethren slain by the enemies. They vowed to eliminate their foes from the land, swearing by the heavens and the throne of God.

At this point, I, Mormon, refused to continue as their commander and leader due to their wickedness and abomination. Although I had led them into battle despite their wickedness, loving them with all my heart, my prayers for them were without faith, given the hardness of their hearts. Despite delivering them from their enemies thrice, they remained unrepentant.

When they swore to go to battle against their enemies in defiance of the Lord's commandments, the voice of the Lord declared to me: Vengeance is mine, and I will repay. Because the people did not repent, they would be cut off from the face of the earth. I steadfastly refused to go against my enemies, following the Lord's command. I stood as an idle witness, manifesting to the world the things I saw and heard through the Spirit's revelations.

This message is for you, Gentiles, and the house of Israel. When the work commences, prepare to return to the land of your inheritance.

I write to all the ends of the earth, the twelve tribes of Israel, and the remnant of this people, as revealed by the Spirit.

These revelations prompt me to write to all, urging you to recognize that every soul, belonging to the entire human family of Adam, will stand before the judgment-seat of Christ. Your works, whether good or evil, will be judged. I also write so that you may believe in the gospel of Jesus Christ, which shall be among you. The covenant people, the Jews, will have additional witnesses to confirm that Jesus, whom they slew, was indeed the Christ and the very God. I wish to persuade all ends of the earth to repent and prepare to stand before the judgment-seat of Christ.

Chapter Four.

In the three hundred and sixty-third year, the Nephites marched with their armies to battle against the Lamanites from the land Desolation. However, the Nephite armies were pushed back to the land of Desolation, and while they were still weary, a fresh Lamanite army attacked them fiercely. The Lamanites seized the city Desolation, slaying many Nephites and taking numerous prisoners. The

remaining Nephites fled and joined the inhabitants of the city Teancum, which lay near the seashore and the city Desolation. The Nephite armies' offensive against the Lamanites was the cause of their suffering, for without it, the Lamanites would have had no power over them. God's judgments eventually befall the wicked, and it is often through the wicked that the wicked are punished, as they incite others to bloodshed.

The Lamanites prepared to attack the city Teancum. In the three hundred and sixty-fourth year, the Lamanites besieged the city Teancum in an attempt to conquer it. However, the Nephites repelled them, driving the Lamanites back. Witnessing this success, the Nephites again boasted of their strength, reclaiming possession of the city Desolation. Thousands had been slain on both sides, Nephites and Lamanites alike.

The three hundred and sixty-sixth year arrived, and the Lamanites once again confronted the Nephites in battle. Despite the ongoing wickedness of the Nephites, they did not repent. The scene of bloodshed and carnage among the Nephites and Lamanites defied adequate description. Every heart had become hardened, delighting continually in the shedding of blood. This people surpassed all the children of Lehi and the house of Israel in wickedness, as attested by the Lord.

The Lamanites captured the city Desolation, outnumbering the Nephites. They advanced against the city Teancum, driving out its inhabitants, taking many prisoners, including women and children, whom they offered as sacrifices to their idol gods.

In the three hundred and sixty-seventh year, the Nephites, angered by the Lamanites' atrocities, fiercely attacked them, beating them back and reclaiming their lands. The Lamanites did not assault the Nephites again until the three hundred and seventy-fifth year. In this year, the Lamanites descended upon the Nephites with an overwhelming force, their numbers too vast to count. From this point onward, the Nephites could not overcome the Lamanites and began to be annihilated by them, much like dew evaporating before the sun.

The Lamanites attacked the city Desolation, engaging in a fierce battle where they triumphed over the Nephites. The Nephites fled once more, reaching the city Boaz, where they valiantly stood against the Lamanites, preventing their defeat until the second attack. In the second assault, the Nephites were driven and suffered a great slaughter, with women and children again being sacrificed to idols. The Nephites fled once more, taking all the inhabitants from towns and villages with them.

Witnessing the imminent downfall of the land, I, Mormon, went to the hill Shim and retrieved all the records that Ammaron had hidden unto the Lord.

Chapter Five.

I, Mormon, went among the Nephites and repented of the oath to no longer assist them. They entrusted me with command of their armies, hoping I could deliver them from afflictions. Despite their desire, I was without hope, knowing the Lord's impending judgments upon them. They did not repent but struggled for their lives without invoking the Creator.

The Lamanites attacked us as we fled to the city of Jordan but were repelled, unable to take the city at that time. They attacked again, and we defended the city. Other Nephite cities withstood the Lamanites, blocking their access to our land. However, the lands we passed by, whose inhabitants did not gather, were destroyed by the Lamanites. Towns, villages, and cities were burned, and thus three hundred and seventy-nine years passed.

In the three hundred and eightieth year, the Lamanites again battled us. Despite our bold stand, their overwhelming numbers crushed the Nephites. We fled again, with only those swifter than the Lamanites escaping; the rest were swept down and destroyed.

I do not desire to disturb souls with a gruesome scene, but I write an abridgment to reveal hidden things, knowing that they must be made known, as commanded, and not to cause excessive sorrow. This account is for the seed of the Nephites and Gentiles concerned for the house of Israel, realizing the source of their blessings.

Those who care for the house of Israel will sorrow for their calamity and destruction. They will mourn that this people did not repent to be embraced by Jesus. These words are for the remnant of the house of Jacob, hidden up to come forth in the Lord's due time. As commanded, they shall come forth when the Lord sees fit, to go to the unbelieving Jews, persuading them that Jesus is the Christ, to fulfill the Lord's covenant and restore the Jews to their inheritance. This is the commandment I received, and they will come forth in the Lord's wisdom and due time.

They will go to the unbelieving Jews, helping them believe in the gospel from the Gentiles. This scattered people will become dark, filthy, and loathsome due to unbelief and idolatry. The Spirit of the Lord has ceased striving with their fathers, and they are without Christ. Driven about as refuse, they were once a delightful people. Now, led by Satan, they are like chaff before the wind or a vessel tossed without sail or anchor, though they were once led by God the Father.

The Lord has reserved their blessings for the Gentiles who will possess the land. They will be driven and scattered by the Gentiles, but the Lord will remember the covenant with Abraham and the house of Israel. After this scattering, the Lord will remember the prayers of the righteous for them.

O Gentiles, how can you stand before the power of God unless you repent? You are in the hands of God, and at His command, the earth shall be rolled together as a scroll. Repent and humble yourselves, or the Lord will come out in justice against you. A remnant of the seed of Jacob may go forth among you as a lion, tearing you apart with none to deliver.

Chapter Six.

I conclude my account of the destruction of my people, the Nephites. We marched forth before the Lamanites. I, Mormon, wrote an epistle to the king of the Lamanites, requesting to gather our people to the land of Cumorah, a hill near many waters, rivers, and fountains. We aimed to give them battle there. The Lamanite king granted my request.

We marched to Cumorah, pitching our tents around the hill, hoping for an advantage over the Lamanites. After three hundred and eighty-four years, we gathered the remainder of our people to Cumorah. As I grew old, I became aware that this was our last struggle. Following the Lord's command not to let sacred records fall into Lamanite hands, I made this record from the plates of Nephi. I hid all records in Cumorah, except for a few plates given to my son Moroni.

My people, with their families, saw the Lamanite armies approaching, filled with fear of impending death. The Lamanites attacked, and terror gripped every soul due to their overwhelming numbers. They fell upon us with swords, bows, arrows, axes, and all manner of war weapons. My men, including ten thousand with me, were hewn down. I fell wounded, yet they spared my life.

The next day, from the top of Cumorah, we saw the ten thousand of my fallen people, led by me, and the ten thousand led by my son Moroni. Gidgiddonah and his ten thousand had fallen. Lamah, Gilgal, Limhah, Jeneum, Cumenihah, Moronihah, Antionum, Shiblom, Shem, and Josh had each fallen with their ten thousand. Ten more fell, totaling the destruction of all my people; except the twenty-

four with me, a few who escaped south, and some who deserted to the Lamanites. The bodies of the fallen lay upon the earth, left by their slayers to decay and return to the land.

My soul was anguished for the slain. I cried out: Fair ones, how could you depart from the ways of the Lord? O ye fair ones, how could you reject Jesus, who welcomed you with open arms! If you hadn't done this, you wouldn't have fallen, and I mourn your loss. O fair sons, daughters, fathers, mothers, husbands, wives, fair ones, how could you have fallen!

You are gone, and my sorrows cannot bring you back. Soon, your mortal bodies will put on immortality. These bodies moldering in corruption will become incorruptible, and you'll stand before Christ's judgment seat. O, if you had repented before this destruction! But you are gone, and the Eternal Father knows your state, dealing with you justly and mercifully.

Chapter Seven.

I wish to address the remaining survivors of this people, if it is possible that God may grant them my words, so they may learn about the heritage of their ancestors. I speak to you, the remnant of the house of Israel, and these are the words I share: Understand that you are of the house of Israel. Realize that repentance is necessary for your salvation. Acknowledge that you must lay down your weapons of war, no longer finding joy in shedding blood, and take them up again only if God commands. Grasp the importance of learning about your ancestors, repenting of all sins and iniquities, and having faith in Jesus Christ—the Son of God who was slain by the Jews. Through the power of the Father, He rose again, gaining victory over the grave, and in Him, the sting of death is overcome. He brings about the resurrection of the dead, and every individual must rise to stand before His judgment seat. He has accomplished the redemption of the world, so those found guiltless at the judgment day can dwell in God's presence in His kingdom. There, they will sing ceaseless praises to the Father, the Son, and the Holy Ghost, who are one God, in a state of endless happiness.

Therefore, repent, be baptized in the name of Jesus, and embrace the gospel of Christ, presented not only in this record but also in the record that will come to the Gentiles from the Jews. This record from the Gentiles will reach you. This is written with the intention that you may believe. If you believe this, you will also believe in the marvelous works wrought by the power of God among your ancestors. You will come to understand that you are a remnant of the seed of Jacob, numbered among the people of the first covenant. If you believe in Christ, are baptized first with water, then with fire and the Holy Ghost, following the example of our Savior and obeying His commandments, it will be well with you on the day of judgment. Amen.

Chapter Eight.

I, Moroni, conclude the account of my father, Mormon. I have a few things left to write, as commanded by my father.

After the great battle at Cumorah, the surviving Nephites in the southern country were relentlessly pursued and eventually exterminated by the Lamanites. My father also perished, leaving me alone to chronicle the tragic tale of my people. Though they are gone, I fulfill my father's command. Whether I will be slain, I know not. Hence, I inscribe and conceal the records in the earth, indifferent to my destination.

My father crafted this record, and he outlined its purpose. I would include it if there were space on the plates, but alas, I am alone, lacking ore. My father, along with my kin, has fallen in battle, and I am friendless with nowhere to go. How long the Lord will permit me to live, I am uncertain.

Four hundred years have elapsed since the advent of our Lord and Savior. The Lamanites relentlessly pursued my people, the Nephites, from city to city and place to place until they ceased to exist. The destruction of my people, the Nephites, is both great and marvelous, all accomplished by the hand of the Lord.

Furthermore, the Lamanites are embroiled in internal warfare, and the entire land is a continuous cycle of murder and bloodshed. The war's conclusion remains unknown. I will say no more about them, for none exist except the Lamanites and robbers upon the land.

The true God is known only to the disciples of Jesus, who stayed in the land until the wickedness became so extreme that the Lord would not allow them to remain among the people. Whether they still inhabit the land is unknown. My father and I have seen them, and they have ministered unto us. Whoever receives this record without condemning it due to its imperfections will learn of even greater things. If it were possible, I would disclose all things to you.

I conclude my discussion of this people. I am Moroni, the son of Mormon, and my father descended from Nephi. I, the one who hides this record for the Lord, declare that the plates hold no value due to the Lord's command. He expressly states that no one shall possess them for personal gain. However, the record's content is of immense value, and the Lord will bless whoever brings it to light. Only God can empower one to reveal it, as it must be done with an eye single to His glory or the well-being of the ancient covenant people of the Lord. Blessed is the one who brings this to light, for it shall emerge from darkness to light, fulfilling the word of God. It shall emerge from the earth, shining forth from darkness, and become known to the people by the power of God.

If there are faults, they are the faults of a man. We acknowledge no fault, but God knows all things. Therefore, those who condemn should beware, lest they be in danger of hellfire. Those who demand a sign or threaten smiting should beware, for they may command what is forbidden by the Lord. Rash judgments shall be judged likewise, according to their works; he who strikes shall be struck again by the Lord. The scripture warns: Man shall not smite nor judge, for judgment is mine, says the Lord, and vengeance is mine as well, and I will repay. Whoever speaks out against the work of the Lord and the covenant people of the Lord, claiming they will destroy the Lord's work, is in danger of being cut down and cast into the fire. The eternal purposes of the Lord will continue until all His promises are fulfilled.

Consult the prophecies of Isaiah. I cannot write them, but I tell you, those saints who have gone before me, possessing this land, will cry out from the dust to the Lord. He will remember the covenant made with them. The Lord knows their prayers, offered on behalf of their brethren, and recognizes their faith. In His name, they could move mountains and cause the earth to shake. By His word's power, they made prisons crumble; even the fiery furnace, wild beasts, and poisonous serpents couldn't harm them. Their prayers were also for the one whom the Lord would allow to bring forth these things. No one should doubt that these things will come to pass, for the Lord has spoken.

They will emerge from the earth by the hand of the Lord, even at a time when miracles are said to be obsolete, like one speaking from the dead, in a day when the blood of saints cries out to the Lord due to secret combinations and works of darkness. It will be a day when the power of God is denied, churches are defiled, and leaders and teachers rise in pride, envying their own church members. A day when there will be fires, tempests, and smoke in foreign lands, as well as wars, rumors of wars, and earthquakes in various places, a day when great pollutions will cover the earth, accompanied by murders, robbing, lying, deceiving, whoredoms, and all manner of abominations. People will say: Do this or that; it matters not, for the Lord will uphold us at the last day. Woe to such, for they are in the

gall of bitterness and the bonds of iniquity. Churches will be built proclaiming: Come unto me, and for your money, you shall be forgiven of your sins. Wicked and perverse people! Why have you built churches for personal gain? Why have you distorted the holy word of God, bringing damnation upon your souls? Look to the revelations of God, for the time will come when all these things must be fulfilled.

The Lord has shown me great and marvelous things about that which must shortly come forth when these things emerge among you. I speak to you as if you were present, although you are not. But Jesus Christ has shown you to me, and I know your deeds. I know that you walk in the pride of your hearts. Only a few refrain from lifting themselves up in pride, envying, causing strife, malice, persecutions, and various iniquities. Your churches, one and all, have become polluted due to the pride in your hearts. You love money, your possessions, and fine apparel more than you love the poor, needy, sick, and afflicted.

You polluters, you hypocrites, you teachers who sell yourselves for corruptible things, why have you defiled the holy church of God? Why are you ashamed to take upon you the name of Christ? Do you not realize that an endless happiness is of greater value than the praise of the world? Why adorn yourselves with lifeless things while neglecting the hungry, needy, naked, sick, and afflicted? You cause widows to mourn, and the blood of fathers and husbands cries out from the ground for vengeance upon your heads. The sword of vengeance hangs over you. The time will soon come when He avenges the blood of the saints upon you, for He will no longer tolerate their cries.

Chapter Nine.

Now, I address those who do not believe in Christ. Will you believe on the day of your visitation—when the Lord comes, that great day when the earth is rolled together as a scroll, and the elements melt with fervent heat? On that day, when you stand before the Lamb of God, will you still claim there is no God? Will you continue to deny Christ then? Can you face the Lamb of God? Do you think you could dwell with Him while burdened by guilt? Can you be happy in the presence of that holy Being when your soul is tormented by guilt from violating His laws? I tell you, it would be more wretched to dwell with a holy and just God, fully aware of your impurity before Him, than to be among the damned souls in hell. When you see your nakedness before God, and witness the glory and holiness of Jesus Christ, an unquenchable fire will ignite within you. O unbelievers, turn to the Lord! Cry out to the Father in the name of Jesus, that perhaps you may be found spotless, pure, fair, and white, having been cleansed by the blood of the Lamb on that great and final day.

Again, I speak to those who deny the revelations of God, claiming they are obsolete—no more revelations, prophecies, gifts, healing, or speaking with tongues and interpretation: Understand this, whoever denies these things does not know the gospel of Christ and has not read the scriptures; if they have, they do not comprehend them. Do we not read that God is the same yesterday, today, and forever, with no variation or shadow of change? If you have imagined a God who changes, you have created a God without the power of miracles.

I will show you a God of miracles—the God of Abraham, Isaac, and Jacob, the same God who created the heavens and the earth and all that is in them. He created Adam, and through Adam came the fall of man. Because of the fall, Jesus Christ, the Father and the Son, intervened; bringing redemption. Through the redemption by Jesus Christ, humanity is brought back into the presence of the Lord. This is the universal redemption, as Christ's death leads to the resurrection, awakening all from an endless sleep by God's power when the trumpet sounds. They will emerge, both small and

great, and stand before His judgment bar, redeemed and freed from the eternal bonds of temporal death. Then comes the judgment of the Holy One. Those who are filthy will remain filthy, and the righteous will remain righteous. The happy will stay happy, and the unhappy will remain unhappy.

To all who have imagined a God unable to perform miracles, I ask: Have these events of which I speak come to pass? Has the end arrived? I say unto you, Nay! God has not ceased to be a God of miracles. Are not the things God has wrought marvelous in our eyes? Who can comprehend the marvelous works of God? Who would deny that it was a miracle when, by His word, heaven and earth came to be? By the power of His word, man was created from the dust of the earth. Miracles have been wrought by the power of His word. Who can deny that Jesus Christ performed many mighty miracles? The hands of the apostles wrought many mighty miracles as well. If miracles happened then, why has God stopped being a God of miracles while remaining an unchangeable Being? I tell you, He does not change; if He did, He would cease to be God. He does not cease to be God and is still a God of miracles. The reason miracles have ceased among humans is their dwindling belief, departure from the right way, and ignorance of the God in whom they should trust.

I say to you, whoever believes in Christ without doubt, whatever they ask the Father in the name of Christ will be granted. This promise extends to all, even to the ends of the earth. Jesus Christ, the Son of God, said to His disciples, those who would tarry and to all His disciples in the hearing of the multitude: Go into all the world, preach the gospel to every creature. Whoever believes and is baptized will be saved, but whoever does not believe will be damned. Signs will follow those who believe—in My name, they will cast out devils, speak with new tongues, take up serpents, and if they drink any deadly thing, it will not harm them; they will lay hands on the sick, and they will recover. Whoever believes in My name, without doubting, I will confirm all My words unto him, even unto the ends of the earth.

Now, who can oppose the works of the Lord? Who can deny His sayings? Who will rise against the almighty power of the Lord? Who will despise the works of the Lord? Who will scorn the children of Christ? All you who disdain the works of the Lord: wonder and perish. Therefore, do not despise or wonder; instead, listen to the words of the Lord. Ask the Father in the name of Jesus for whatever you need. Doubt not but believe and begin as in times of old. Come to the Lord with all your heart, work out your salvation with fear and trembling before Him. Be wise during your probationary days; rid yourselves of all uncleanness. Do not ask to consume your desires on your lusts. Ask with unshaken firmness that you will yield to no temptation but serve the true and living God. Ensure you are not baptized unworthily; partake not of the sacrament of Christ unworthily. Do all things in worthiness and in the name of Jesus Christ, the Son of the living God. If you do this and endure to the end, you will not be cast out.

I speak to you as if from the dead, for I know that you will have my words. Condemn me not for my imperfection, nor my father for his imperfection, nor those who wrote before him. Instead, thank God for revealing our imperfections to you so that you may become wiser than we have been.

We have written this record according to our knowledge in the characters called reformed Egyptian, handed down and altered according to our speech. If our plates were large enough, we would have written in Hebrew, but even Hebrew has been altered by us. If we could have written in Hebrew, you would have had no imperfection in our record. The Lord knows what we have written, and because no other people know our language, He has prepared means for its interpretation.

These things are written so that we may cleanse our garments from the blood of our brethren who have dwindled in unbelief. The desires we have expressed regarding our brethren's restoration to

the knowledge of Christ align with the prayers of all the saints who have lived in the land. May the Lord Jesus Christ grant that their prayers may be answered according to their faith. May God the Father remember the covenant made with the house of Israel and bless them forever, through faith in the name of Jesus Christ. Amen.

THE BOOK *of* ETHER

Moroni reflects on previous events, circa 2600 through 600 BCE.

AN INTRODUCTION:

The record of the Jaredites. Taken from the twenty-four plates found by the people of Limhi, in the days of King Mosiah.

Chapter One.

Now, I, Moroni, proceed to provide an account of the ancient inhabitants who faced destruction by the hand of the Lord in this northern region. I base my account on the twenty-four plates discovered by the people of Limhi, known as the Book of Ether. Assuming that the initial part of this record, covering the creation of the world, Adam, and events from that time to the construction of the great tower—essentially, the history of humanity until then—is available among the Jews, I refrain from documenting events from Adam’s days until that period in this record, though they are preserved on the plates. Whoever finds them will have the ability to access the complete account. Nevertheless, I present only a portion of the record—from the tower’s construction until their destruction. This is the manner in which I relay the narrative:

Ether, a descendant of Coriantor, authored this record.

Coriantor was the son of Moron.

Moron was the son of Ethem.

Ethem was the son of Ahah.

Ahah was the son of Seth.

Seth was the son of Shiblon.

Shiblon was the son of Com.

Com was the son of Coriantum.

Coriantum was the son of Amnigaddah.

Amnigaddah was the son of Aaron.

Aaron was a descendant of Heth, the son of Hearthom.

Hearthom was the son of Lib.

Lib was the son of Kish.

Kish was the son of Corom.

Corom was the son of Levi.

Levi was the son of Kim.

Kim was the son of Morianton.

Morianton was a descendant of Riplakish.

Riplakish was the son of Shez.
Shez was the son of Heth.
Heth was the son of Com.
Com was the son of Coriantum.
Coriantum was the son of Emer.
Emer was the son of Omer.
Omer was the son of Shule.
Shule was the son of Kib.
Kib was the son of Orihah, who was the son of Jared.

Jared, who came forth with his brother and their families, along with some others and their families, from the great tower at the time when the Lord confused the people's language, swearing in His wrath to scatter them upon all the earth. As the Lord had spoken, the people were dispersed.

The brother of Jared, being a large and mighty man and highly favored by the Lord, said to Jared, his brother: Cry unto the Lord that He will not confound us, preventing us from understanding our words. The brother of Jared cried to the Lord, and the Lord, in His compassion, did not confound Jared's language. Jared and his brother remained unconfounded. Jared then said to his brother: Cry again to the Lord; perhaps He will turn away His anger from our friends, so that their language is not confounded. The brother of Jared cried to the Lord, and the Lord had compassion on their friends and families, preventing their confusion.

Jared spoke again to his brother, saying: Go and inquire of the Lord whether He will drive us out of the land. If so, cry unto Him to reveal where we shall go. Who knows but the Lord will lead us to a land surpassing all others? If this is His will, let us be faithful to receive it as our inheritance. The brother of Jared cried to the Lord as instructed by Jared. The Lord heard the brother of Jared, had compassion on him, and said: Go and gather your flocks, male and female of every kind, as well as the seed of the earth of every kind. Bring your families, along with Jared your brother, his family, your friends, and their families, and the friends of Jared with their families.

Once you have done this, go at the head of them into the northward valley. There, I will meet you and precede you into a land chosen above all others on the earth. I will bless you and your seed, raising up a great nation from your loins, your brother's seed, and those who go with you. There shall be no nation greater than the one I will raise up from your seed upon the face of the earth. I will do this because you have cried unto me for a long time.

Chapter Two.

Jared, his brother, their families, and the friends of Jared and his brother, along with their families, descended into the northward valley, named Nimrod—after the mighty hunter. They brought their flocks—male and female of every kind—with them. They also set snares to catch birds and prepared a vessel to carry fish from the waters. Additionally, they carried with them Deseret—interpreted as honey bees. Thus, they brought swarms of bees and all kinds of seeds from the land.

Upon entering the valley of Nimrod, the Lord descended and spoke with the brother of Jared, who, obscured by a cloud, did not see the Lord. The Lord commanded them to venture into the wilderness, to a quarter untouched by man. The Lord went before them, talking with them in a cloud and providing guidance on their journey.

They traveled in the wilderness, building barges directed by the hand of the Lord, crossing many waters. The Lord forbade them to settle beyond the sea in the wilderness but directed them to the land of promise—a land above all others, preserved by the Lord for a righteous people. The Lord had sworn to the brother of Jared that those who possessed this land would serve Him, the true and only God. If not, they would be swept away when the Lord's wrath reached its fullness.

This land is a land of promise, and any nation that possesses it must serve God or face destruction when their iniquity reaches fullness. This message is for you, O Gentiles, to understand God's decrees, repent, and avoid bringing the full wrath of God upon yourselves, as the previous inhabitants did. This is a choice land, and any nation that possesses it will be free from bondage, captivity, and the influence of other nations under heaven. This freedom is granted if they serve the God of the land, Jesus Christ, revealed through our writings.

Continuing with my record, the Lord led Jared and his brethren to the great sea dividing the lands. They pitched their tents by the sea, naming the place Moriancumer, dwelling in tents on the seashore for four years. After four years, the Lord came again to the brother of Jared, standing in a cloud and talking with him for three hours. The Lord chastened him for forgetting to pray.

Repenting, the brother of Jared called upon the name of the Lord for his brethren, and the Lord forgave him and his brethren. However, the Lord warned against sinning further, as His Spirit would not always strive with man. If they sinned until fully ripe, they would be cut off from the Lord's presence. *The Promised Land* is offered as an inheritance, a land choice above all others.

The Lord instructed them to build barges in the same manner as before. The brother of Jared and his brethren built small, light barges, resembling the lightness of a bird on the water. These barges were exceedingly tight, holding water like a dish. The bottom, sides, and ends were tight, and the top was tight like a dish. Each barge's length was that of a tree, and the door, when shut, was tight like a dish.

The brother of Jared cried to the Lord, reporting that he had followed the Lord's command but lamenting the lack of light in the barges. He questioned how they would steer and survive without air since the barges were airtight. The Lord instructed the brother of Jared to make holes in the top and bottom. When needing air, they should unstop the hole, and if water came in, they should stop it to avoid perishing in the flood. Following the Lord's guidance, the brother of Jared made openings for air.

He cried out to the Lord again, expressing concern about crossing the great water in darkness. The Lord responded, asking what they wanted for light in their vessels, as they couldn't have windows, and taking fire would be impractical.

The Lord assured them that He had prepared them for the challenges, with the promise to bring them up again from the depths of the sea. Winds, rains, and floods had been sent forth from His mouth, and the Lord asked what preparation they desired for light when swallowed up in the depths of the sea.

Chapter Three.

The brother of Jared ascended the mount called Shelem, named as such due to its extraordinary height. As the prepared vessels numbered eight, he hewed sixteen small stones from a rock, which were white and clear like transparent glass. Carrying them in his hands atop the mount, he cried out to the Lord: O Lord, as thou hast declared, we shall be surrounded by floods. Look upon thy servant with compassion, not in anger, for we acknowledge thy holiness in the heavens. We are unworthy before thee due to the fall that has perpetually tainted our nature. Nevertheless, thou hast commanded us to

call upon thee, seeking according to our desires. Lord, thou hast chastened us for our iniquity, casting us into the wilderness for many years. Despite our shortcomings, thy mercy has sustained us.

Have pity on me, O Lord, turn away thine anger from thy people. Do not let them cross this turbulent deep in darkness. Behold, these stones I have hewn from the rock. I acknowledge, O Lord, thy omnipotence, capable of any benevolent act for the benefit of mankind. Touch these stones with thy finger, O Lord, and prepare them to radiate light in darkness. Let them shine forth in the vessels we have prepared, granting us light as we cross the sea. O Lord, thou art capable of such wonders. We recognize thy ability to manifest great power, which may seem insignificant to the understanding of men.

As the brother of Jared spoke these words, the Lord stretched forth his hand and touched each stone with his finger. The veil lifted from the brother of Jared's eyes, and he beheld the Lord's finger—a finger like unto flesh and blood, resembling that of a man. Struck with fear, the brother of Jared fell down before the Lord.

Observing the brother of Jared on the ground, the Lord asked: Arise, why hast thou fallen?

The brother of Jared replied: I saw the finger of the Lord, and I feared thou wouldst smite me, for I knew not that the Lord had flesh and blood.

The Lord said: Because of thy faith, thou hast seen that I shall take upon me flesh and blood. No man has come before me with such exceeding faith as thou hast. Without this, thou couldst not have seen my finger. Didst thou see more than this?

He answered: Nay, Lord, show thyself unto me.

The Lord asked: Dost thou believe the words I shall speak?

He affirmed: Yea, Lord, I know thou speakest the truth, for thou art a God of truth and canst not lie.

Upon these words, the Lord showed himself to the brother of Jared, declaring: Because thou knowest these things, ye are redeemed from the fall, brought back into my presence, and I reveal myself unto you. I am he, who was prepared from the foundation of the world to redeem my people—Jesus Christ, the Father and the Son. In me, all mankind shall have eternal life by believing in my name, becoming my sons and daughters. I have never before shown myself to man, for never has man believed in me as thou hast. Dost thou see that ye are created in mine own image? All men were created in the beginning after mine own image. This body, which ye now behold, is the body of my spirit. After the body of my spirit, I have created man. As I appear to thee in the spirit, so will I appear to my people in the flesh.

Now, as I, Moroni, said, I cannot fully account for these matters in writing. It suffices to say that Jesus showed himself to this man in the spirit, similar to how he appeared to the Nephites. He ministered to him as he did to the Nephites, attesting to the man that he was God through the numerous great works shown to him. Due to this man's knowledge, he could not be kept from beholding within the veil, witnessing the finger of Jesus. When he saw it, he fell in fear, having faith no longer but knowing without doubt. Possessing this perfect knowledge of God, he could not be kept from within the veil; hence, he saw Jesus and ministered unto him.

The Lord said to the brother of Jared: Do not let these things you have seen and heard go forth to the world until the time when I shall manifest my name in the flesh. Preserve the things you have seen and heard; show them to no one. When you come unto me, write and seal them up in a language that cannot be read. I will give you these two stones; seal them up with what you write. The language you write, I will confound, and in due time, these stones will magnify the things you write before the

eyes of men. When the Lord spoke these words, he revealed to the brother of Jared all the inhabitants of the earth—past and future—showing them without restraint, even unto the ends of the earth.

The Lord, having stated before that if the man believed in him, he could show him all things, now confirmed that the Lord could not withhold anything from him. He commanded him to write and seal up these things, promising to reveal them in his own due time to the children of men. The Lord directed him to seal up the two stones and not show them until the Lord revealed them to the children of men.

Chapter Four.

The Lord directed the brother of Jared to descend from the mount after the manifestation in the Lord's presence and record the visions he had witnessed. These records were to remain concealed from mankind until after Christ's crucifixion. King Mosiah preserved them for this purpose, ensuring that they did not come to light until Christ revealed himself to his people. Following Christ's manifestation to his people, he commanded that the records be made public.

However, after this revelation, disbelief spread among the people, and only the Lamanites retained faith. Due to their rejection of the gospel, the Lord commanded me to conceal the records in the earth once again. I have inscribed on these plates the remarkable visions seen by the brother of Jared. Nothing greater has been revealed than what was disclosed to him. The Lord commanded me to write and seal these records, along with their interpretation. Accordingly, I have sealed the interpreters per the Lord's command. The Lord instructed me, saying: They shall not be revealed to the Gentiles until the day they repent and purify themselves before the Lord. On the day they exercise faith in me, similar to the brother of Jared, becoming sanctified in me, I will unveil to them the visions seen by the brother of Jared, unfolding all my revelations. This I declare as Jesus Christ, the Son of God, the Father of the heavens and the earth, and all therein.

Anyone who opposes the word of the Lord shall be cursed. Those who deny these revelations shall be accursed, for Jesus Christ affirms that he will show no greater things to those who reject these truths. He is the speaker of these words. By my command, the heavens open and close. At my word, the earth shakes. At my command, its inhabitants shall pass away as if by fire. Those who do not believe my words do not believe my disciples. If I do not speak, judge for yourselves, for you shall recognize my voice on the last day. Whoever believes my words, I will visit with the manifestations of my Spirit. They shall know and bear witness, for my Spirit persuades men to do good. Anything that persuades men to do good is from me. Good emanates solely from me. I am the guide to all that is good.

Whoever disbelieves my words disbelieves me; that I am. Whoever disbelieves me disbelieves the Father who sent me. Behold, I am the Father, the light, the life, and the truth of the world.

Come to me, O Gentiles, and I will reveal to you the greater knowledge hidden due to unbelief. Come to me, O house of Israel, and the Father's great plans for you since the foundation of the world shall be unveiled. Unbelief has hindered this knowledge from reaching you. When you tear the veil of unbelief that keeps you in a state of wickedness, hardness of heart, and blindness of mind, then the great and marvelous things hidden since the foundation of the world will be revealed to you. When you call upon the Father in my name, with a broken heart and a contrite spirit, you shall know that the Father remembers the covenant made with your fathers, O house of Israel. My revelations written by my servant John will then be disclosed to all people.

Remember, when you witness these events, know that the time has come for them to be truly manifest. Therefore, upon receiving this record, understand that the Father's work has commenced throughout the land. Repent, all ends of the earth, turn to me, believe in my gospel, and be baptized in my name. Those who believe and are baptized shall be saved, but those who disbelieve shall be condemned. Signs shall follow those who believe in my name. Blessed is the one found faithful to my name on the last day, for they shall be exalted to dwell in the kingdom prepared for them from the foundation of the world. It is I who have spoken. Amen.

Chapter Five.

I, Moroni, have inscribed these words as commanded, relying on my memory. I have disclosed the contents of the sealed plates to you, but I warn against attempting to translate them, as such an endeavor is prohibited, except when it becomes wisdom in God's plan. You may have the privilege of displaying the plates to those who will contribute to bringing forth this work. The power of God will permit three individuals to witness these plates, providing them with unequivocal assurance of the truth of these things. The establishment of these truths will rely on the testimony of three witnesses. This work, showcasing the power of God and His word, will bear witness—affirmed by the Father, the Son, and the Holy Ghost. All of this will serve as a testimony against the world on the last day. Those who repent and approach the Father in the name of Jesus will be welcomed into the kingdom of God. If you question my authority in these matters, judge for yourselves. You will recognize my authority when we stand before God on the last day. Amen.

Chapter Six.

I, Moroni, now proceed to recount the narrative of Jared and his brother. After the Lord had prepared the stones carried by the brother of Jared into the mountain, he descended and placed the stones in the vessels, one at each end, and they illuminated the vessels. The Lord made stones shine in darkness to provide light for men, women, and children, ensuring they did not traverse the great waters in darkness.

After preparing all kinds of sustenance for the journey, including provisions for their flocks, herds, and various animals, they boarded their vessels, or barges, commending themselves to the Lord. The Lord God caused a fierce wind to blow toward *The Promised Land*, and they were tossed on the waves before the wind. Encountering mountain waves and severe tempests caused by the fierce wind, they were often submerged in the depths of the sea. Despite being buried in the deep, their vessels, tight like a dish and akin to Noah's ark, prevented harm. They cried to the Lord, who brought them forth upon the waters.

The wind never ceased blowing toward *The Promised Land*, propelling them forward. They sang praises to the Lord day and night, expressing gratitude for His mercies. They had continuous light, whether above or below the water.

No sea monster or whale could harm them, and they were driven forth for three hundred and forty-four days on the water.

They finally landed on the shore of *The Promised Land*. Upon setting foot on the shores, they humbled themselves before the Lord, shedding tears of joy for His tender mercies. They began tilling the earth and spreading across the land.

Jared had four sons—Jacom, Gilgah, Mahah, and Orihah—and the brother of Jared also had sons and daughters. The friends of Jared and his brother, numbering about twenty-two souls, also had

children before reaching *The Promised Land*, and they multiplied. They were taught to walk humbly before the Lord, receiving instruction from on high, spreading, multiplying, and thriving in the land.

The brother of Jared, realizing his age, suggested gathering the people to know his desires before passing on. The people—numbering twenty-two sons and daughters of the brother of Jared, and twelve children of Jared; four of which were male—desired to have a king. This troubled the brother of Jared, who saw it as leading to captivity.

Jared allowed them to choose a king. They chose Pagag, the firstborn of the brother of Jared, but he refused to be king. His father commanded that no one should be compelled to be their king. All the brothers of Pagag refused, except for Orihah, who was anointed as king. Orihah's reign brought prosperity, and the people became exceedingly rich.

Jared and his brother passed away, leaving Orihah to walk humbly before God, reminding his people of the great things the Lord had done for their fathers.

Chapter Seven.

Orihah consistently administered righteous judgment throughout his remarkably long life. He had a total of thirty-one children; twenty-three sons and eight daughters.

In his advanced years, Orihah fathered Kib, who later succeeded him as the ruler, and Kib, in turn, begat Corihor. When Corihor reached the age of thirty-two, he rebelled against his father, relocating to the land of Nehor. Corihor, blessed with sons and daughters of exceptional beauty, attracted a significant following. Amassing an army, Corihor captured the king of Moron, fulfilling a prediction made by the brother of Jared regarding their captivity.

While Kib lived in captivity, Shule was born to him in his old age. Despite Shule's eventual anger towards his brother, he grew strong, both physically and in judgment. Shule, armed with swords made from the hill Ephraim, confronted Corihor in battle, successfully reclaiming the kingdom and restoring it to their father, Kib.

As a result of Shule's actions, his father bestowed the kingdom upon him, and he began his reign with a commitment to executing righteous judgment. Shule expanded his kingdom across the land as the population flourished. Shule fathered numerous sons and daughters during his reign. Corihor repented of his past transgressions, leading Shule to grant him power within the kingdom. Corihor, blessed with many offspring, including a son named Noah, eventually rebelled against Shule, drawing away his brother, Cohor, and others.

Noah battled Shule and gained control of their ancestral land, but Shule later defeated him in another encounter. Shule's sons, under the cover of night, rescued their father from captivity, killed Noah, and restored Shule to his throne.

Despite the division of the country into two kingdoms—Shule's and Cohor's—the people under Shule's reign prospered greatly. Cohor's son Nimrod surrendered the kingdom to Shule, gaining favor and receiving numerous blessings in return.

During Shule's reign, prophets warned of the curse brought by the people's wickedness and idolatry. The people, however, reviled and mocked the prophets, leading King Shule to execute judgment against those who opposed them. Shule enacted a law granting power to the prophets, contributing to the people's repentance and the Lord sparing them from destruction. With repentance, the people prospered again under Shule's rule.

Shule, in his old age, continued to have sons and daughters. The days of Shule were marked by peace, with no more wars, and he remembered and executed judgment in righteousness, acknowledging the Lord's guidance in bringing their forefathers to *The Promised Land*.

Chapter Eight.

Omer, succeeding his father, begat Jared, who, in turn, had sons and daughters. Jared rebelled against his father and settled in the land of Heth. Through cunning words, he flattered many, gaining half the kingdom. Having seized half the kingdom, Jared battled his father, taking him captive and forcing him into servitude during Omer's reign.

Throughout Omer's reign, he spent half his days in captivity, fathering sons and daughters, including Esrom and Coriantumr. Angered by Jared's actions, Esrom and Coriantumr raised an army and, during a nighttime confrontation, defeated Jared's forces. About to slay Jared, they spared him when he pleaded for his life and offered to relinquish the kingdom to his father.

Jared, distressed by losing the kingdom, set his heart on its glory. Jared's daughter, perceptive of her father's sorrows, devised a plan to redeem the kingdom. The exceedingly fair daughter spoke with her father, reminding him of the ancient records that detailed obtaining kingdoms through secret plans. Advising her father to send for Akish, the daughter proposed a plan where she would dance before Akish, enticing him to desire her as his wife. In exchange, Akish should bring the head of her father.

Omer, a friend to Akish, complied, leading to Akish desiring Jared's daughter as his wife. Jared agreed to the union, contingent on Akish bringing him Omer's head.

Akish gathered his kinsfolk, making them swear oaths to be faithful, ensuring secrecy under the penalty of death. Akish employed ancient oaths that originated with Cain, maintaining power through darkness and wickedness.

The daughter of Jared initiated the investigation into these old oaths, prompting Jared to approach Akish, who then administered the oaths to his kindred. This secret combination, likened to those of old, became abominable in the sight of God, involving murder, plunder, lies, and wickedness. The daughter of Jared's influence and Jared's prompting led to the formation of this wicked combination. Such secret combinations are condemned by God, who forbids shedding blood from the beginning.

I, Moroni, do not write the manner of their oaths and combinations, known to be present among all people and the Lamanites. Nations upholding secret combinations for power and gain will face destruction, as seen in the demise of the people Moroni discusses. Any nation endorsing secret combinations will ultimately be destroyed, as the blood of the saints cries for vengeance.

The Gentiles must recognize and repent of the dangers posed by secret combinations, to prevent the rise in power and destruction. God commands vigilance against secret combinations that seek power and gain, bringing forth destruction and invoking the justice of the Eternal God. When such combinations emerge, people are commanded to awaken to their perilous situation and avoid the impending destruction.

These secret combinations aim to overthrow the freedom of nations, leading to the destruction of entire populations, driven by the father of lies, who is a murderer from the beginning.

I, Moroni, write these things to eradicate evil, hoping for a time when Satan has no power over the hearts of humanity, encouraging continual goodness, righteousness, and salvation.

Chapter Nine.

I, Moroni, now continue my record. Due to the secret combinations led by Akish and his associates, they succeeded in overthrowing the kingdom of Omer. However, the Lord showed mercy to Omer, as well as to his sons and daughters who were not involved in seeking his destruction.

In a dream, the Lord warned Omer to leave the land. Consequently, Omer, along with his family, embarked on a journey that lasted many days. They passed landmarks such as the hill of Shim and the site of the Nephite destruction, finally reaching Ablom by the seashore. There, Omer pitched his tent, including his sons and daughters, and the entire household, with the exception of Jared and his family.

Jared, influenced by wickedness, was anointed as king, and he gave his daughter to Akish in marriage. Akish, driven by a desire to eliminate his father-in-law, sought the help of those bound by the oath of the ancients. With their assistance, he acquired his father-in-law's head while he sat on his throne, addressing his people. The pervasive influence of the wicked secret society corrupted the hearts of the people, leading to the murder of Jared on his throne. Akish then assumed the throne.

Akish, becoming jealous of his son, imprisoned him, providing little or no sustenance until he perished. Nimrah, the brother of the deceased, angered by his father's actions, gathered a small group of men and fled the land, settling with Omer.

Akish fathered more sons who, despite their sworn allegiance to perform any iniquity as desired by Akish, won the hearts of the people. The people, driven by a desire for gain as Akish sought power, were lured by money, causing the majority to follow Akish's sons. A prolonged war erupted between Akish's sons and Akish himself, resulting in the near-total destruction of the kingdom. Only thirty souls survived, along with those who fled with Omer's household. Consequently, Omer was restored to his inheritance.

Omer, growing old, fathered Emer. In his old age, Omer anointed Emer as king to reign in his stead. After Emer's anointing, the land experienced two years of peace. Omer died, having lived through many sorrow-filled days. Emer took over the throne, following in his father's footsteps. The Lord began lifting the curse from the land, and under Emer's reign, the house of Emer flourished remarkably. In sixty-two years, they became exceedingly strong and rich. Abundant blessings, including various fruits, grains, silks, fine linen, gold, silver, precious items, and diverse animals, blessed the land. Useful animals such as horses, asses, elephants, cureloms, and cumoms were abundant, with special emphasis on the usefulness of elephants, cureloms, and cumoms. The Lord lavished His blessings on this land, emphasizing the command that those who possess it must do so unto the Lord, or face destruction upon ripening in iniquity. Emer executed righteous judgment throughout his life, fathering many sons and daughters. He begat Coriantum and anointed him to reign in his stead. After Coriantum's anointing, Emer lived for four more years, witnessing peace in the land. He even saw the Son of Righteousness, rejoicing in his day, and died peacefully.

Coriantum followed in his father's footsteps, building mighty cities, and administering goodness to his people throughout his days. Despite his old age, he had no children. After Coriantum's one-hundred and two-year-old wife died, he took a young maiden to wife in his old age. He lived until he was one-hundred forty-two, fathering sons and daughters. Coriantum begat Com, who reigned for forty-nine years and begat Heth, along with other sons and daughters. Wickedness resurfaced across the land, with Heth embracing the secret plans of old to destroy his father. Heth dethroned his father by slaying him with his own sword, taking over the reign.

Prophets once again appeared, warning of impending curses and famine if the people failed to repent. Disbelieving the prophets' words, the people cast them out and subjected some to pit imprisonment, following the commandments of King Heth.

A severe dearth struck the land, causing rapid destruction of the inhabitants due to the absence of rain. Poisonous serpents emerged, poisoning many people, and their flocks fled towards the land southward, known as Zarahemla to the Nephites. While some perished along the way, others managed to flee into the land southward. The Lord intervened, preventing the serpents from pursuing the people further but blocking their path to ensure those attempting to pass faced danger from the serpents. People followed the course of the beasts, devouring their carcasses until all were consumed. Faced with impending doom, the people repented of their iniquities and cried unto the Lord.

Sufficiently humbled, the Lord sent rain upon the face of the earth. People began to revive, and fruit blossomed in the north countries and surrounding lands. The Lord displayed His power by preserving them from famine.

Chapter Ten.

Shez, a descendant of Heth, emerged as the sole survivor after Heth and his household perished in a famine. Driven to rebuild a shattered community, Shez began the task. Remembering the destruction of his forefathers, Shez established a righteous kingdom, acknowledging the Lord's guidance in bringing Jared and his brother across the deep. He walked in the ways of the Lord and begat sons and daughters. Despite rebellion from his eldest son, also named Shez, peace was restored when the son was smitten by a robber due to his excessive riches. In his old age, Shez built many cities, witnessing the people spreading across the land. After living to an exceedingly old age, Shez begat Riplakish, passing away with Riplakish assuming the throne.

Riplakish, unfortunately, did not rule in accordance with the Lord's will. Indulging in many wives and concubines, he imposed heavy taxes and built spacious buildings with them. Erecting an exceedingly beautiful throne, Riplakish also built prisons and imprisoned those who resisted taxes or couldn't pay. He forced them to labor for support, and those refusing were put to death. Riplakish obtained fine work, refining gold in prison, and inflicting the people with his whoredoms and abominations. After reigning for forty-two years, the people rebelled against Riplakish, leading to war in the land. Riplakish was killed, and his descendants were driven out.

After many years, Morianton, a descendant of Riplakish, gathered an army, battled the people, and gained power over many cities. The war endured for years until Morianton established himself as king over all the land. Having gained favor by easing the people's burdens, Morianton was anointed as king. He did justice to the people but was cut off from the Lord's presence due to his many whoredoms.

Morianton built many cities, and the people became exceedingly rich. In his old age, he begat Kim, who reigned for eight years before his unrighteous death. Kim's brother rebelled, bringing Kim into captivity. While in captivity, Kim begat Levi in his old age and then died. Levi served in captivity for forty-two years, making war against the king of the land and obtaining the kingdom. He ruled righteously, and the people prospered. After living to a good old age, Levi begat sons and daughters, including Corom, whom he anointed as king.

Corom's righteous reign continued throughout his life. After seeing many days, Corom passed away, and Kish succeeded him. After Kish's passing, Lib reigned in his stead, doing good in the Lord's sight.

In Lib's days, poisonous serpents were destroyed, prompting them to venture southward for hunting. They built a great city by the narrow neck of land, preserving the south for a wilderness. The north was densely inhabited, with people being exceedingly industrious, engaging in trade, working with various metals, textiles, and tools. The people were blessed and prospered by the Lord, residing in a land considered choice above all others. After living many years, Lib begat sons and daughters, including Hearthom.

Hearthom reigned for twenty-four years until the kingdom was taken away, leading to many years of captivity until his death. Hearthom begat Heth, who lived in captivity, and Heth begat Aaron. The cycle of captivity continued through subsequent generations—Amnigaddah, Coriantum, and finally, Com.

Com drew away half the kingdom and reigned for forty-two years. He battled against King Amgid for many years, gaining power over him and obtaining control over the remainder of the kingdom. In Com's days, robbers emerged, adopting ancient plans, and seeking to destroy the kingdom. Despite Com's considerable efforts, he did not prevail against them.

Chapter Eleven.

During Com's reign, numerous prophets emerged, foretelling the destruction of the great people unless they repented, turned to the Lord, and abandoned their acts of murder and wickedness. The people rejected these prophets, compelling them to seek refuge with Com for protection, as the populace sought to harm them. Despite the rejection, the prophets conveyed many prophecies to Com, and he was blessed throughout the remainder of his days. Living to a good old age, Com fathered Shiblom, who assumed the throne.

Shiblom's brother rebelled against him, sparking an exceedingly great war across the land. Shiblom's brother orchestrated the execution of all prophets predicting the people's destruction. This led to great calamity, as the prophets had testified about a great curse coming upon the land and the people. They warned of a destruction unprecedented in the history of the earth, with their bones becoming heaps of earth unless the people repented of their wickedness. Ignoring the voice of the Lord due to their wicked combinations, wars, contentions, famines, and pestilences ensued, resulting in a great destruction never before experienced on the face of the earth. All of this occurred during Shiblom's reign. The people began to repent of their iniquity, and as they did so, the Lord had mercy on them.

Shiblom was slain, and Seth was brought into captivity, dwelling in captivity for the rest of his days. Ahah, his son, ascended to the throne, reigning over the people for the entirety of his days. Engaging in all manner of iniquity, he caused the shedding of much blood, and his days were few. Ethem, a descendant of Ahah, succeeded him, continuing the legacy of wickedness during his reign.

In Ethem's days, many prophets again prophesied, warning that the Lord would utterly destroy the people unless they repented of their iniquities. The people, however, hardened their hearts, refusing to listen to the prophets. As a result, the prophets mourned and withdrew from among the people.

Ethem executed judgment in wickedness throughout his life, begetting Moron. Moron, in turn, ruled in wickedness before the Lord. A rebellion emerged among the people due to a secret combination seeking power and gain. A mighty man in iniquity battled against Moron, overthrowing half of the kingdom and maintaining control for many years. Eventually, Moron overthrew this mighty man and regained the kingdom.

Another mighty man arose, a descendant of the brother of Jared. He overthrew Moron and obtained the kingdom, leading Moron to dwell in captivity for the rest of his days.

Coriantor was Moron's son, and dwelt in captivity throughout his life. In Coriantor's days, many prophets predicted great and marvelous things, calling for repentance. If the people did not repent, the Lord God would execute judgment, leading to their utter destruction. The Lord God would send, or bring forth, another people to possess the land, by his power, after the manner by which he brought their fathers. The people rejected the words of the prophets due to their secret society and wicked abominations. Coriantor fathered Ether, then died, having dwelt in captivity all his days.

Chapter Twelve.

During the reign of Coriantumr, the days of Ether unfolded, with Coriantumr as the ruler over the entire land. Ether, identified as a prophet of the Lord, emerged during Coriantumr's era. Unrestrained by the Spirit of the Lord within him, Ether began to prophesy to the people. From morning until sunset, Ether passionately exhorted the people to believe in God, urging them to repent to avoid destruction. He emphasized that by faith, all things are fulfilled. Those who believed in God, according to Ether's teachings, could confidently hope for a better world and even a place at the right hand of God. This hope, rooted in faith, served as an anchor for the souls of individuals, ensuring their steadfastness in good works and leading them to glorify God. Despite Ether's proclamation of great and marvelous things, the people, lacking visible evidence, did not believe in his prophecies.

Now, I, Moroni, wish to elaborate on these matters. I aim to demonstrate to the world that faith pertains to things hoped for but unseen. Therefore, do not dispute due to the absence of visible proof, for you receive no witness until after your faith is tried. Christ revealed Himself to our forefathers by faith after His resurrection. He did not manifest Himself until after they had faith in Him. Thus, it is evident that some had faith, as He did not appear to the world at large. Through the faith of individuals, Christ has shown Himself to the world, glorifying the name of the Father. He paved the way for others to partake in the heavenly gift and hope for unseen blessings. Therefore, you, too, can have hope and share in this gift if you cultivate faith. By faith, individuals of old were called to the holy order of God. The law of Moses was given by faith. However, with the gift of His Son, God prepared a superior way, and it is through faith that this has been fulfilled. Without faith among humanity, God cannot perform miracles. Therefore, He did not reveal Himself until after their faith.

Consider the faith of Alma and Amulek, which caused the prison to collapse. Reflect on the faith of Nephi and Lehi, resulting in a transformative change among the Lamanites who were baptized with fire and the Holy Ghost. Contemplate the faith of Ammon and his brethren, which wrought great miracles among the Lamanites. Indeed, all those who performed miracles did so through faith, both before and after the time of Christ. The three disciples obtained a promise through faith that they would not taste of death, but this promise was realized only after their faith. No one has ever worked miracles without faith; hence, they first believed in the Son of God.

Even before Christ's advent, many had exceedingly strong faith. They could not be restrained from within the veil, seeing with their eyes the things they had beheld with an eye of faith, bringing them joy. As evidenced in this record, one such individual was the brother of Jared. His great faith in God allowed him to witness God's finger, fulfilling the promises obtained through faith. After the brother of Jared beheld the finger of the Lord, the promises he obtained through faith compelled the Lord to reveal all things to him. He could no longer be kept behind the veil. Through faith, my fathers

obtained the promise that these things would come to their brethren through the Gentiles. Therefore, the Lord has commanded me, even Jesus Christ.

In response, I said to Him: Lord, the Gentiles may mock these things due to our writing weaknesses. While You have made us powerful in speaking through the Holy Ghost, our writing is limited, and we fear Gentiles may mock our words.

He responded: Fools may mock, but they will mourn. My grace is sufficient for the meek, ensuring they take no advantage of your weakness. If men come to me, I will reveal their weakness. I give men weakness for humility, and my grace is sufficient for all who humble themselves before me. Through humility and faith, I will make weak things become strong for them. I will reveal to the Gentiles their weakness and demonstrate that faith, hope, and charity bring them to Me—the fountain of all righteousness.

After hearing these words, I, Moroni, was comforted, saying: O Lord, let Your righteous will be done, for I know You work with the children of men according to their faith. The brother of Jared said to the mountain Zerin, REMOVE, and it was removed. If he had lacked faith, it would not have moved. Therefore, You work after men have faith. This is how You manifested Yourself to Your disciples. After they had faith and spoke in Your name, You revealed Yourself to them in great power.

I also recall Your statement that You have prepared a house for man among the mansions of Your Father, offering a more excellent hope. Therefore, man must hope, or he cannot inherit the place You have prepared. Again, I remember Your expression of love for the world, even unto laying down Your life for it, to take it again and prepare a place for the children of men. Now I understand that the love You have for the children of men is charity. Without charity, they cannot inherit the place You have prepared in the mansions of Your Father. I realize that if the Gentiles lack charity due to our writing weakness, You will prove them, take away their talent, and give it to those who have more abundantly.

So, I prayed to the Lord to grant grace to the Gentiles, that they might have charity. The Lord said to me: If they lack charity, it matters not to you; you have been faithful. Therefore, your garments shall be made clean. Because you have recognized your weakness, you shall be made strong, even to sitting down in the place I have prepared in the mansions of my Father.

Now, I, Moroni, bid farewell to the Gentiles and my beloved brethren, until we meet before the judgment-seat of Christ. Then, all men shall know that my garments are not stained with your blood. At that time, you shall know that I have seen Jesus, who spoke to me face to face, revealing His truths plainly and humbly in my own language regarding these matters. I have written only a few things due to my weakness in writing.

I recommend that you seek Jesus, whom the prophets and apostles have written about. May the grace of God the Father, the Lord Jesus Christ, and the Holy Ghost, who bears witness of them, be and abide in you forever. Amen.

Chapter Thirteen.

Now, I, Moroni, conclude my account regarding the demise of the people I have been chronicling. Regrettably, they rejected all of Ether's words. He truthfully conveyed the history of humanity, emphasizing that after the waters receded from this land, it became a chosen land above all others—a land favored by the Lord. Consequently, the Lord desired that all inhabitants of this land serve Him. Ether specified that this land was destined to be the location of the New Jerusalem, descending from heaven as the holy sanctuary of the Lord.

Ether, foreseeing the days of Christ, spoke of a New Jerusalem on this land. He also addressed the house of Israel and the Jerusalem from which Lehi would come. Despite its prior destruction, it was to be rebuilt as a holy city for the Lord, not a new Jerusalem but a renewed one for the house of Israel. The remnant of the seed of Joseph, symbolized by the house of Israel, was to build a New Jerusalem on this land. This symbolic act mirrored the historical type of Joseph bringing his father into the land of Egypt. Joseph's remnant was to inherit this land, constructing a holy city resembling the ancient Jerusalem. Their security and permanence would endure until the end of the earth. A new heaven and a new earth would emerge, resembling the old but transformed, as all things would become new.

Following this, the New Jerusalem would emerge, and those dwelling there, with garments purified through the blood of the Lamb, would be blessed—numbered among the remnant of Joseph's seed, part of the house of Israel. Simultaneously, the old Jerusalem would resurface, and its inhabitants, having been washed in the blood of the Lamb, would be blessed. They would be gathered from all corners of the earth, fulfilling the covenant God made with their father, Abraham. These events would fulfill the scripture stating that those who were first shall be last, and those who were last shall be first.

Despite my desire to share more, I am forbidden. Ether's prophecies were great and marvelous, yet he was esteemed as naught and cast out. Hiding in a rock cavity by day, he observed the impending calamities by night.

In that same year of his expulsion, a great war erupted among the people. Mighty men sought to destroy Coriantumr through secret, wicked plans. Coriantumr, skilled in the arts of war and worldly cunning, engaged in battle against those conspiring against him. However, he and his household, along with the sons and daughters of Cohor and Corihor, did not repent. As Ether dwelt in the rock cavity, he continued documenting the destruction.

In the first year of Ether's seclusion, many people were slain by the sword of secret combinations, fighting to obtain the kingdom from Coriantumr. The sons of Coriantumr fought fiercely, with much bloodshed.

In the second year, the Lord instructed Ether to prophesy to Coriantumr, promising him the kingdom and the preservation of his people if he repented. Otherwise, destruction awaited them, with only Coriantumr surviving to witness the fulfillment of prophecies regarding others inheriting the land. Coriantumr and his people did not repent. Wars continued, and attempts were made to kill Ether. He fled and hid again in the rock cavity.

Shared arose, giving battle to Coriantumr, defeating him in the third year and bringing him into captivity. In the fourth year, Coriantumr's sons defeated Shared, regaining the kingdom. War erupted across the land, with every man and his band fighting for their desires. Robbers and various wickedness prevailed. Coriantumr, furious with Shared, engaged in a great battle in the valley of Gilgal. Shared fought against Coriantumr for three days. Coriantumr prevailed and pursued Shared to the plains of Heshlon. Shared once again gave battle on the plains, defeating Coriantumr and driving him back to the valley of Gilgal. Coriantumr retaliated, defeating and slaying Shared. Shared wounded Coriantumr in the thigh, preventing him from participating in battle for two years. During this time, bloodshed prevailed with no restraint on the face of the whole earth.

Chapter Fourteen.

A profound curse afflicted the entire land due to the people's iniquity. If a man placed his tool or sword on a shelf or designated spot, he would discover it missing the next day, such was the severity of the curse. Consequently, people clung to their possessions, refraining from borrowing or

lending. Each man kept the hilt of his sword in his right hand to defend his property, life, and the lives of his wives and children.

After two years and the demise of Shared, Shared's brother rose to battle Coriantumr. Despite Coriantumr defeating him, the brother fled to the wilderness of Akish. In the wilderness, the brother of Shared confronted Coriantumr, resulting in a fierce battle with numerous casualties. Coriantumr laid siege to the wilderness, but the brother of Shared, under the cover of night, attacked Coriantumr's army while they were intoxicated, inflicting casualties. Subsequently, the brother of Shared claimed the throne of Coriantumr after reaching the land of Moron. Coriantumr and his army dwelled in the wilderness for two years, gaining strength.

Meanwhile, Shared's brother, Gilead, also strengthened his army through secret combinations. Gilead's high priest murdered him, and one of the secret conspirators seized the kingdom, named Lib, a man of remarkable stature. In the first year of Lib's reign, Coriantumr battled him, suffering a wound to his arm. Despite this, Coriantumr pressed on, compelling Lib to flee to the borders upon the seashore. Pursuing Lib, Coriantumr engaged him in a seashore battle, resulting in Lib overcoming Coriantumr's army, forcing them back to the wilderness of Akish. The pursuit continued until Coriantumr reached the plains of Agosh, accompanied by the inhabitants of that region. On the plains of Agosh, Coriantumr battled Lib again, ultimately causing Lib's death.

Nevertheless, Lib's brother, Shiz, took up the fight, and Coriantumr once again fled from Shiz's army. Shiz pursued Coriantumr, and initiated a campaign of destruction, conquering cities, slaying women and children, and burning settlements. A fear of Shiz spread across the land, with cries echoing about the unstoppable force of Shiz.

In response to the prolonged war, people formed armies, leading to a division where some joined Shiz, and others allied with Coriantumr. The devastating conflict left the entire land strewn with the bodies of the dead, leaving no one to bury the deceased. The stench of death troubled the people day and night due to the vast number of bodies. Undeterred, Shiz continued pursuing Coriantumr, vowing vengeance for the death of his brother and relying on the word of the Lord to Ether regarding Coriantumr's survival. Shiz continued pursuing Coriantumr to the seashore borders, culminating in a three-day battle. Terrified by the destruction, people fled before Shiz's armies, seeking refuge in the land of Corihor. Both armies pitched their tents – Shiz in the valley of Corihor and Coriantumr in the valley of Shurr, near the hill Comnor. Coriantumr summoned Shiz's armies to battle. Shiz's armies advanced but were repelled, repeating the pattern twice more before the battle escalated. Shiz inflicted severe wounds on Coriantumr, causing him to faint from blood loss, and he was carried away as though dead. The extensive loss of life on both sides prompted Shiz to command his people not to pursue Coriantumr, and they returned to their camp.

Chapter Fifteen.

After Coriantumr healed from his wounds, he began recalling Ether's words. He observed that nearly two million of his people, including mighty men, wives, and children, had been slain by the sword, leading to deep sorrow in his heart. Overwhelmed with remorse, Coriantumr repented for his past wrongs, vividly recalling the words spoken by all the prophets and witnessing their complete fulfillment. His soul mourned, rejecting any solace.

Subsequently, he penned a letter to Shiz, pleading for the preservation of lives and offering to relinquish the kingdom. Shiz, upon receiving the epistle, responded with a letter proposing that if Coriantumr surrendered, he would be slain with his own sword, sparing the lives of the people.

Despite these entreaties, the people remained unrepentant, intensifying the animosity between Coriantumr's and Shiz's factions. This animosity culminated in a battle, with Coriantumr fleeing as defeat seemed imminent.

Finding himself at the waters of Ripliancum (interpreted as: expansive), both armies pitched tents. Coriantumr's and Shiz's forces prepared for battle the next day.

The ensuing battle was fierce, resulting in Coriantumr being wounded once more, causing him to faint from blood loss. Coriantumr's forces pressed upon Shiz's armies, forcing them to retreat southward to a place called Ogath. Simultaneously, Coriantumr's forces set up camp by the hill Ramah, where Mormon, Moroni's father, had hidden sacred records.

Over the following four years, Ether observed the gathering of survivors, excluding Ether himself. Both sides prepared for a final confrontation, recruiting all available people, and arming them with weapons, shields, breastplates, and head-plates.

The ensuing battle lasted a full day, resulting in no clear victory. At night, both armies, weary from battle, retired to their camps, initiating a collective howling and lamentation for the fallen. On the next day, they resumed battle, experiencing another great and terrible day, yet without conclusive victory. As night fell, cries, howls, and mournings resounded once more for the fallen.

Coriantumr, driven by desperation, wrote another letter to Shiz, urging him to avoid further battle and take the kingdom, sparing lives. However, the Spirit of the Lord had ceased striving with the people, and they were given over to hardness of heart and blindness of mind, leading them back into battle.

The conflict persisted throughout the entire day, and as night descended, they found rest by sleeping on their swords. The following day, the battle resumed and continued until nightfall. With the onset of night, they became consumed by anger, akin to a person intoxicated with wine. Once more, they slept with their weapons close at hand. On the subsequent day, the fighting recommenced, resulting in the demise of all combatants except fifty-two from Coriantumr's side and sixty-nine from Shiz's. That night, they rested with their swords as makeshift pillows, and on the ensuing day, they engaged once again, fiercely wielding their swords and shields throughout. As darkness fell, thirty-two survivors from Shiz's forces and twenty-seven from Coriantumr's remained on the battlefield.

The remaining warriors, large and mighty, ate, slept, and prepared for the inevitable—death. A final three-hour battle ensued, leaving the combatants exhausted and faint from blood loss.

When Coriantumr's men gained enough strength to flee, Shiz, fueled by wrath, pursued them. The next day, Shiz overtook them, leading to another swordfight where everyone fell except Coriantumr and Shiz.

Shiz, weakened by blood loss, fainted, providing Coriantumr with an opportunity. Leaning on his sword, Coriantumr beheaded Shiz. Shiz briefly revived, struggled for breath, and ultimately died.

Coriantumr fell lifeless to the ground.

The Lord spoke to Ether, instructing him to go forth. Ether witnessed the fulfillment of the Lord's words, concluding his record, with the hundredth part left unwritten, and hid them for the people of Limhi to find.

Ether's final words expressed indifference to whether he would be translated or endure the will of the Lord in the flesh, as long as he was saved in the kingdom of God. Amen.

THE BOOK of MORONI

(The Son of Mormon)

Chapter One.

Having completed the abridgment of the account of the Jaredite people, I, Moroni, initially intended not to write further. However, since I have not yet perished, I choose to remain anonymous to the Lamanites to avoid certain death. Their internal conflicts are exceedingly brutal, as their intense animosity leads them to execute any Nephite unwilling to renounce a belief in Christ. I am steadfast in not denying Him, and to safeguard my own life, I wander wherever I can. Despite my initial intention to cease writing, I find myself penning a few more words. This deviation from my plan is prompted by the hope that these additional writings may prove valuable to my Lamanite brethren in some future day, as guided by the will of the Lord.

Chapter Two.

The teachings of Christ, spoken to his chosen twelve disciples as he laid his hands upon them— Addressing them individually, he instructed: You are to invoke the Father in my name through fervent prayer. After doing so, you will be endowed with the authority to confer the Holy Ghost upon those whom you lay your hands, following the practice of my apostles in using my name for this purpose.

Christ conveyed these instructions to his disciples during his initial appearance, with the multitude remaining unaware. Only the disciples heard these words, and upon those they laid hands, the Holy Ghost descended.

Chapter Three.

The process by which the disciples, known as the elders of the church, appointed priests and teachers— Following their supplication to the Father in the name of Christ, they placed their hands upon them and declared:

In the name of Jesus Christ, I confer upon you the ordination as a priest (or, if he is to be a teacher, I ordain you as a teacher) to proclaim repentance and the forgiveness of sins through Jesus Christ. This is to be achieved by steadfastly exercising faith in his name until the end. Amen.

They ordained priests and teachers in this manner, aligning with the gifts and callings that God extended to individuals. Their ordinations were carried out through the power of the Holy Ghost residing within them.

Chapter Four.

The procedure observed by their elders and priests in administering the body and blood of Christ to the church; and they administered it in accordance with the commandments of Christ. Thus, we are assured of the authenticity of the process. The elder or priest carried out the administration— They knelt alongside the church, offering a prayer to the Father in the name of Christ:

O God, the Eternal Father, we implore thee in the name of thy Son, Jesus Christ, to consecrate and sanctify this bread for the souls of all those who partake of it. May they eat in remembrance of the

body of thy Son and bear witness to thee, O God, the Eternal Father, that they willingly take upon themselves the name of thy Son. May they always remember him and faithfully follow the commandments he has given them, so that they may continually have his Spirit to accompany them. Amen.

Chapter Five.

The process of administering the wine— They took the cup and uttered:

O God, the Eternal Father, we beseech thee, in the name of thy Son, Jesus Christ, to consecrate and sanctify this wine for the souls of all those who partake of it. May they drink in remembrance of the blood of thy Son, which was shed for them. May they bear witness to thee, O God, the Eternal Father, that they always remember him, seeking to have his Spirit with them. Amen.

Chapter Six.

Now, let me address the topic of baptism. Elders, priests, and teachers underwent baptism, but only if they demonstrated through their actions that they were worthy of it. No one was baptized unless they came forward with a broken heart and a contrite spirit, testifying to the church that they genuinely repented of all their sins. Baptism was extended only to those who willingly took upon themselves the name of Christ, with a firm commitment to serve Him until the end.

After they had been baptized, cleansed by the power of the Holy Ghost, and incorporated into the community of the church of Christ, their names were recorded. This served as a means to remember and nurture them with the teachings of God's good word, guiding them in the right path, and keeping them vigilant in prayer, relying solely on the merits of Christ, the originator, and perfecter of their faith.

The church frequently gathered to fast, pray, and discuss the well-being of their souls. They also regularly assembled to partake of bread and wine, commemorating the Lord Jesus.

The community was steadfast in ensuring no iniquity among them. If someone was found guilty and three church witnesses condemned them before the elders, and they did not repent or confess, their names were erased, and they were no longer considered part of the people of Christ. However, whenever individuals genuinely repented, seeking forgiveness with sincere intent, they were forgiven. The church meetings were conducted in harmony with the guidance of the Spirit and the power of the Holy Ghost. The direction of the meetings, whether for preaching, exhortation, prayer, supplication, or singing, was determined by the influence of the Holy Ghost.

Chapter Seven.

Now, I, Moroni, transcribe some words from my father, Mormon, addressing the concepts of faith, hope, and charity. This was his manner of instruction to the people in the synagogue they had constructed for worship.

I, Mormon, now address you, my beloved brethren, by the grace of God the Father and our Lord Jesus Christ. It is through His will, granted by the gift of His calling upon me, that I have the privilege to speak to you at this moment. Therefore, my discourse is directed to those within the church, the peaceable followers of Christ, who have acquired a sufficient hope enabling them to enter the Lord's rest, both now and in the future when they rest with Him in heaven.

My brethren, I commend these qualities to you based on your peaceful interactions with others. Remember: by their works ye shall know them. If their works are good, then they too are good. I recall the divine decree that a man, being evil, cannot perform good deeds unless done with genuine intent. Offering a gift or praying to God without real intent profits nothing. It is not counted as righteousness unto him. An evil man giving a gift grudgingly is viewed by God as if he had not given at all, marking him as evil. Similarly, if a man prays without genuine intent of heart, it is in vain, for God receives none such.

In essence, an evil man cannot do good, nor will he offer a good gift. A bitter fountain cannot yield good water, and a man serving the devil cannot follow Christ. What is of God always encourages goodness and love, inspiring people to do good continually. Anything that entices to do good, love God, and serve Him is inspired by God.

Therefore, beware not to judge evil as of God or good as of the devil. My brethren, it is your responsibility to judge rightly. The Spirit of Christ is given to every person so they may discern good from evil. I show you the way to judge: anything encouraging good and belief in Christ is from God. Conversely, whatever persuades men to do evil, reject Christ, and deny God is from the devil. The devil and his angels never promote good; they consistently tempt individuals to commit sin and perpetuate evil. On the other hand, everything inspired by God encourages continual goodness and love towards Him. Thus, every invitation and enticement to do good, love God, and serve Him is of divine inspiration.

Be cautious, my beloved brethren, not to misjudge, thinking evil is of God or that good and Godly things are of the devil. I urge you, brethren, to diligently search in the light of Christ to discern good from evil. Embrace every good thing, and don't condemn it. By doing so, you will truly be a child of Christ.

Now, let's delve into the subject of faith, as I promised. I will share the way by which you can lay hold on every good thing. God, knowing all things, sent angels to minister to humankind, revealing information about the coming of Christ. In Christ, every good thing would come to pass. Prophets were also informed by God Himself, declaring that Christ would come. Through various means, God manifested good things to His children. All good things come from Christ; otherwise, men would have fallen, and no good thing would have come to them.

By the ministry of angels and every word proceeding from the mouth of God, men began to exercise faith in Christ. Through faith, they laid hold on every good thing, a practice that continued until the arrival of Christ. After Christ's advent, men were saved by faith in His name, becoming the sons of God. Christ assured our fathers that whatever they asked the Father in His name, believing in faith, it would be done.

Therefore, my beloved brethren, have miracles ceased just because Christ ascended into heaven? Has the appearance of angels to men stopped? Has the Holy Ghost's power been withheld from men? Will this continue as long as time lasts, the earth stands, or there remains one man to be saved? I declare unto you, Nay; miracles happen by faith, and angels continue to minister unto men. They are subject to God's command, revealing themselves to those with strong faith and a firm commitment to godliness in various forms. Their ministry is to call men to repentance and fulfill the covenants made by the Father to prepare the way among men. They declare the word of Christ to chosen vessels of the Lord so they may bear testimony of Him. In this way, the Lord God prepares the way for the rest of men to have faith in Christ, allowing the Holy Ghost to dwell in their hearts, bringing to fruition the Father's covenants. Christ affirmed that those who have faith in Him will have

the power to do whatever is expedient in Him. He called all the ends of the earth to repent, come to Him, be baptized in His name, and have faith in Him for salvation.

Now, my beloved brethren, if these things I have spoken are true, and God, with power and great glory, will show you on the last day that they are true, has the era of miracles come to an end? For Christ has answered the requirements of the law, claiming all those who have faith in Him. Those who have faith in Him will cleave unto every good thing. He advocates for the cause of the children of men, dwelling eternally in the heavens.

Because of His actions, my beloved brethren, have miracles ceased? I declare unto you, Nay; angels have not ceased to minister to men. They are subject to Him, ministering according to His command, showing themselves to those of strong faith and firm minds in every form of godliness. Their ministry is to call men to repentance and fulfill and do the work of the covenants of the Father. They declare the word of Christ unto chosen vessels of the Lord, that they may bear testimony of Him. By doing so, the Lord God prepares the way for the rest of men to have faith in Christ, that the Holy Ghost may have place in their hearts, according to the power thereof. Thus, the Father brings to pass the covenants He made with the children of men. Christ has said: If ye will have faith in me, ye shall have power to do whatsoever thing is expedient in me. And He further proclaimed: Repent, all ye ends of the earth, and come unto me, and be baptized in my name, and have faith in me, that ye may be saved.

Now, my beloved brethren, if these things are true, and God will show with power and great glory at the last day that they are true, and if they are true, has the day of miracles ceased? Or have angels ceased to appear unto the children of men? Or has He withheld the power of the Holy Ghost from them? Or will He, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved? I declare unto you, Nay; for it is by faith that miracles are wrought. It is by faith that angels appear and minister unto men. Therefore, if these things have ceased, woe be unto the children of men, for it is because of unbelief, and all is vain. For no man can be saved, according to the words of Christ, save they shall have faith in His name. Therefore, if these things have ceased, then faith has ceased also. Awful is the state of man, for they are as though there had been no redemption made. But behold, my beloved brethren, I have a better judgment of you. I judge that you have faith in Christ because of your meekness. If you have not faith in Him, then you are not fit to be numbered among the people of His church.

Once again, my beloved brethren, I turn my attention to hope. How can one attain faith without hope? What is it that you shall hope for? I say unto you, have hope through the atonement of Christ and the power of His resurrection. Hope to be raised unto life eternal, all because of your faith in Him according to the promise. Therefore, a man must have hope if he has faith. Without faith, there can be no hope. Again, a man cannot have faith and hope without being meek and lowly of heart. If so, his faith and hope are in vain, for none is acceptable before God except the meek and lowly in heart.

If a man is meek and lowly in heart and confesses by the power of the Holy Ghost that Jesus is the Christ, he must also have charity. Without charity, his faith and hope are worthless. A man must have charity, which is defined by its enduring qualities. Charity is the pure love of Christ, and it endures forever. Charity is patient, kind, not envious, not prideful, unprovoked easily, thinks no evil, rejoices not in iniquity but in the truth. It bears all things, believes all things, hopes all things, endures all things. Therefore, my beloved brethren, if you lack charity, you are nothing. Charity never fails; it is the greatest of all. All other things will fail. Charity is the pure love of Christ, and possessing it at the last day ensures well-being.

Therefore, my beloved brethren, pray to the Father with all the energy of your heart that you may be filled with this love bestowed upon all true followers of His Son, Jesus Christ. Become the sons of God, and when He appears, you shall be like Him, for you shall see Him as He is. Have this hope, be purified as He is pure. Amen.

Chapter Eight.

This is an epistle from my father, Mormon, addressed to me, Moroni, soon after my induction into the ministry. In it, he conveyed the following: My beloved son, Moroni, I rejoice exceedingly that the Lord Jesus Christ has remembered you and called you to His ministry and holy work. I remember you always in my prayers, constantly entreating God the Father in the name of His Holy Child, Jesus. I pray that, through His infinite goodness and grace, He will preserve you by the endurance of faith in His name until the end.

Now, my son, I want to discuss something that deeply troubles me—disputations among you. It pains me greatly to learn of disputes arising among you, particularly regarding the baptism of your little children. Therefore, my son, I urge you to work diligently to eradicate this significant error from among you. This is the purpose behind my writing this epistle.

Immediately after learning of these matters, I sought the Lord's guidance on the issue. By the power of the Holy Ghost, the word of the Lord came to me, saying: Listen to the words of Christ, your Redeemer, your Lord, and your God. I came into the world not to call the righteous, but sinners to repentance. The healthy do not need a physician; only the sick do. Therefore, little children are whole, as they are not capable of committing sin. Hence, the curse of Adam is lifted from them in me, rendering it powerless. The law of circumcision is abolished in me. The Holy Ghost manifested the word of God to me in this manner.

Therefore, my beloved son, I assert that baptizing little children is solemn mockery before God. Teach this: Repentance and baptism are for those who are accountable and capable of committing sin. Teach parents to repent, be baptized, and humble themselves like their little children, and they will all be saved with their little ones. Little children require no repentance or baptism. Baptism is for repentance, fulfilling commandments, and remitting sins. Little children are alive in Christ from the foundation of the world; if not, God would be partial, changeable, and a respecter of persons. Think of the countless little children who died without baptism! If little children needed baptism for salvation, they would have gone to an endless hell. Anyone who supposes that little children need baptism is in the gall of bitterness and the bonds of iniquity. Such a person lacks faith, hope, and charity. If cut off in this thought, they will go down to hell. It is a dreadful wickedness to believe that God saves one child due to baptism while the other perishes for lacking it. Woe to those who pervert the ways of the Lord in this manner! They will perish unless they repent.

I speak boldly with authority from God and fear not what man can do. Perfect love casts out fear. I am filled with everlasting charity, where all children are alike unto me. I love little children with perfect love, and they are all alike, partakers of salvation. God is not partial or changeable; He is unchangeable from eternity to eternity. Little children cannot repent, so it is wicked to deny God's pure mercies to them. They are all alive in Him due to His mercy. Saying that little children need baptism denies Christ's mercies and the power of His redemption. Woe to those who assert this, as they are in danger of death, hell, and endless torment.

I declare it boldly; God has commanded me. Listen to these words, or they will stand against you at the judgment-seat of Christ. All little children are alive in Christ, as are those without the law.

The power of redemption extends to those without the law. Therefore, he who is not condemned cannot repent, and baptism is worthless to such a person. It is mockery before God, denying Christ's mercies and the power of His Holy Spirit, and placing trust in dead works. My son, this should not be, for repentance is for those under condemnation and the curse of a broken law.

The first fruits of repentance is baptism, which comes by faith to fulfill the commandments. Fulfilling the commandments leads to the remission of sins. Remission of sins leads to meekness and lowliness of heart. Meekness and lowliness of heart result in the visitation of the Holy Ghost, filling with hope and perfect love. This love endures through diligence in prayer until the end when all the saints will dwell with God.

My son, I will write to you again if I do not go out soon against the Lamanites. The pride of the Nephites has proven their destruction unless they repent. Pray for them, my son, that repentance may come to them. However, I fear the Spirit may have ceased striving with them. In this part of the land, they seek to suppress all power and authority from God, denying the Holy Ghost. After rejecting such great knowledge, my son, they will soon perish, fulfilling the prophecies spoken by the prophets and the words of our Savior.

Farewell, my son, until I write to you again or we meet. Amen.

The Second Epistle of Mormon to his son Moroni (Chapter 9)

Chapter Nine.

Once again, my beloved son, I write to assure you of my continued existence, but unfortunately, I bring news of a grievous nature. A severe battle with the Lamanites has left us without victory. Archeantus, Luram, and Emron have fallen by the sword, and a significant number of our best men have been lost.

Now, my son, I am concerned that the Lamanites may annihilate our people, for they show no signs of repentance. Satan constantly stirs them up to anger against one another. Despite my continuous efforts, when I speak the word of God sharply, they tremble and become angry. Conversely, when I use no sharpness, they harden their hearts. I fear that the Spirit of the Lord may have ceased striving with them. Their anger is so extreme that it seems they have no fear of death. They have lost love for one another and constantly crave blood and revenge.

Yet, my beloved son, despite their hardness, we must labor diligently. Ceasing to work would bring condemnation upon us. We have a duty in this mortal existence to conquer the enemy of righteousness and find rest for our souls in the kingdom of God.

Now, I must address the sufferings of our people. According to information from Amoron, the Lamanites have numerous prisoners, including men, women, and children. The husbands and fathers of these captives have been slain, and the Lamanites feed the women with the flesh of their husbands and the children with the flesh of their fathers. They provide them with very little water.

Despite this grave abomination, the Lamanites' actions do not surpass the wickedness of our people in Moriantum. They have taken many Lamanite daughters as prisoners, depriving them of their chastity and virtue. After committing these heinous acts, they mercilessly torture and murder these captives, devouring their flesh like wild beasts. They do this as a display of bravery. O my beloved son, how can a people, once civilized (only a few years have passed, and they were a civil and delightful people) delight in such abominations? How can we expect God to withhold judgment against us? My

heart cries out: Woe unto this people. O God, come in judgment, hide their sins, wickedness, and abominations from Your face!

Again, my son, many widows and their daughters are left in Sherrizah. The army of Zenephi has carried away the remaining provisions, leaving them to wander in search of food. Many old women faint and die along the way. The army with me is weak, and the Lamanite armies are between Sherrizah and me. Many who fled to the army of Aaron have fallen victim to brutal treatment.

The depravity of my people is evident. They lack order and mercy. I am but a man, and I cannot enforce my commands any longer. They have become entrenched in their perversion, equally brutal to all, sparing neither the old nor the young. They delight in everything except that which is good. The suffering of our women and children across the land surpasses description.

My son, I will dwell no longer on this horrifying scene. You know the wickedness of this people. They lack principle and compassion, and their wickedness surpasses that of the Lamanites. I cannot recommend them to God, lest He should smite me. But, my son, I commend you to God, and I trust in Christ for your salvation. I pray that God will spare your life to witness either the return of His people to Him or their complete destruction, for I know they will perish unless they repent and return. If they perish, it will be like the Jaredites due to the willfulness of their hearts, seeking blood and revenge. If they do perish, we know that many of our brethren have deserted to the Lamanites, and many more will follow. Therefore, write a few things if you are spared and I perish before seeing you. But I hope to see you soon, as I have sacred records to deliver to you.

My son, be faithful in Christ. May the things I have written not weigh you down unto death, but may Christ lift you up. May His sufferings and death, showing His body to our fathers, His mercy, long-suffering, and the hope of His glory and eternal life rest in your mind forever. May the grace of God the Father, whose throne is high in the heavens, and our Lord Jesus Christ, seated at the right hand of His power until all things become subject unto Him, be with you forever. Amen.

Chapter Ten.

I, Moroni, express my thoughts as I see fit and address my brethren, the Lamanites. More than four hundred and twenty years have passed since the sign was given of the coming of Christ. After delivering a few words of exhortation, I seal up these records.

When you read these things, if it is God's will for you to read them, I encourage you to reflect on the Lord's mercy to humanity, from the creation of Adam to the time when you receive these words. Ponder it in your hearts. Upon receiving these records, I urge you to ask God, the Eternal Father, in the name of Christ, if these things are not true. If you ask with a sincere heart, real intent, and faith in Christ, He will reveal the truth to you through the power of the Holy Ghost. The power of the Holy Ghost allows you to know the truth of all things. Anything that is good is just and true; therefore, nothing good denies Christ but acknowledges Him. You can know that Christ is real through the power of the Holy Ghost. Therefore, do not deny the power of God, for He works by power according to the faith of humanity, consistently today, tomorrow, and forever.

Once again, I encourage you, my brethren, not to deny the gifts of God, for they are many and come from the same God. These gifts are administered in various ways, but it is the same God who works in all. They are given through the manifestations of the Spirit of God to benefit individuals. Some receive the gift to teach the word of wisdom by the Spirit of God; others receive the gift to teach the word of knowledge by the same Spirit; to another, exceedingly great faith; and to another, the gifts of healing by the same Spirit; another may receive the gift to work mighty miracles; yet another may

receive the gift to prophesy concerning all things; and another, the ability to behold angels and ministering spirits; yet another may receive the gift of speaking in all kinds of tongues; and another, the gift of interpreting languages and various kinds of tongues. All these gifts come through the Spirit of Christ, and each person receives them individually according to their will. I emphasize, my beloved brethren, that you should remember every good gift comes from Christ.

Remember that Christ is the same yesterday, today, and forever. All these spiritual gifts I mentioned will never be done away with as long as the world exists, except due to the unbelief of humanity. Therefore, faith is necessary, and where there is faith, there is also hope. And where there is hope, there is charity. Without charity, you cannot be saved in the kingdom of God. Neither can you be saved without faith or hope. If you lack hope, you will be in despair, and despair arises from iniquity. Christ truly said to our fathers: With faith, you can do all things that are expedient to me.

Now I speak to all the ends of the earth: If the day comes when the power and gifts of God are done away with among you, it will be because of unbelief. Woe to the children of men if this happens, for there will be none among you who does good. If there is one who does good, he will work by the power and gifts of God. Woe to those who discard these things and die, for they die in their sins and cannot be saved in the kingdom of God. I speak this according to the words of Christ, and I do not lie.

I urge you to remember these things, for the time will soon come when you shall know that I do not lie. You shall see me at the bar of God, and the Lord God will ask you: Did I not declare my words to you, which were written by this man, as one crying from the dead or speaking out of the dust? I declare these things to fulfill the prophecies. They shall proceed from the mouth of the everlasting God, and His word shall echo from generation to generation. God will show you that what I have written is true.

Once again, I exhort you to come unto Christ, grasp every good gift, and avoid the evil gift and unclean things.

Awake and arise from the dust, O Jerusalem! Put on your beautiful garments, O daughter of Zion! Strengthen your stakes and enlarge your borders forever, so that you may no longer be confounded. May the covenants of the Eternal Father made unto you, O house of Israel, be fulfilled. Yes, come unto Christ, be perfected in Him, deny yourselves of all ungodliness. If you deny yourselves of all ungodliness and love God with all your might, mind, and strength, His grace is sufficient for you. By His grace, you may be perfect in Christ. If you are perfect in Christ by the grace of God, you can in no way deny His power. If, by the grace of God, you are perfect in Christ and do not deny His power, you are sanctified in Christ by the grace of God. This happens through the shedding of the blood of Christ in the covenant of the Father for the remission of your sins. You become holy, without spot.

Now I bid farewell to all. I will soon rest in the paradise of God until my spirit and body reunite. I will be brought forth triumphantly through the air to meet you before the pleasing bar of the great Jehovah, the Eternal Judge of both the living and the dead. Amen.

T H E E N D